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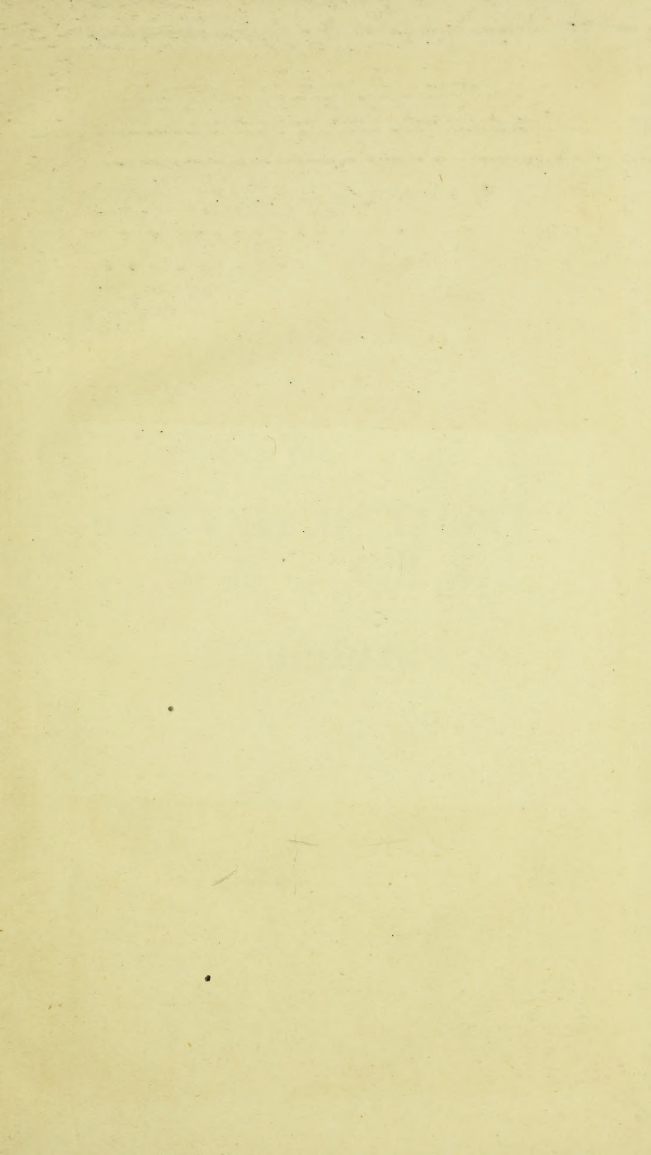
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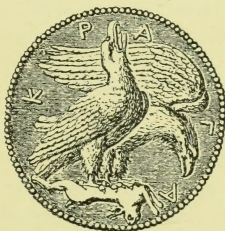
THE  
IPHIGENIA IN TAURIS  
OF  
EURIPIDES.

*With Brief Notes*

BY THE LATE

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EDITOR OF AESCHYLUS, EURIPIDES, ETC., ETC.



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## P R E F A C E.

THIS truly fine but rather difficult play has for its subject one of the most celebrated and most harrowing solar legends of antiquity, the immolation of the maiden daughter of Agamemnon by the hand of her father. That subject, and the substitution of a hind<sup>1</sup> at the infliction of the death-wound, are familiar to readers of the *Agamemnon*, and generally to students of ancient art. It is nowhere alluded to in the *Iliad*, which, under its present form, was evidently unknown to both of these tragic poets. They derived it, as they derived so large a portion of their dramas, from the ancient epic known as the *Κύπρια ἔπη*, which seems, both before and after the time of Herodotus, to have been commonly attributed to Homer<sup>2</sup>. From this source also Sophocles borrowed his account (*Electra* 366 seqq.) of the offence taken by Artemis at the boastful words of Agamemnon when hunting in her grove.

Those who have not paid much attention to the subject of solar lore will do well to refer to *Mythology of the Aryan Nations*<sup>3</sup>. Whether or not," says Sir G. W. Cox, "the Spartan goddess (perhaps a phallic deity) be the same as the Artemis known by the epithets Taurica or Tauro-pola, she is a mere demon, glutted with the human sacrifices which seem to have formed a stage in the religious

<sup>1</sup> A symbol of the moon from its timid flight, the starry surroundings being represented by the dappled skin, worn, for that reason, by Bacchantes, as one of the attributes of Dionysus was *Χορὰς ἀστρων*.

<sup>2</sup> The authorship of *Stasinus* is evidently a fiction of quite late times, when "Homer" was supposed to have "written" the *Iliad* and the *Odyssey* alone.

<sup>3</sup> Vol. II. pp. 142—6, ed. 2.



developement of every nation on the earth. We have here manifestly the belief that the gods are all malignant powers, hungering for the blood of human victims, and soothed by the smoke of the fat as it curls up heavenwards." It is clear that Agamemnon, like Oedipus, and Hercules, and Theseus, so far from being an historical character, was closely associated with solar stories. The names of his three daughters, Electra, Chrysothemis, and Iphigenia (or Iphianassa) are clearly solar<sup>1</sup>, and it is significant that an Iphigenia, 'one born by might,' i.e. of a lusty sire, was called a child of the sun-god Theseus<sup>2</sup>. In fact, Iphigenia, who is called the priestess of Artemis, as Io was the priestess of Hera<sup>3</sup>, is only another impersonation,—a duplicate, as it were,—of the goddess herself<sup>4</sup>. Thus we can explain the deification of Iphigenia (v. 1465), which means the identity of the two. No doubt the story of Jephthah's daughter is another version of the immolation of Iphigenia; but one hardly expects, in our present knowledge of philology, to read that *Iphigenia* is but *Jephthagenia*, "a Grecised version of Jephthah's daughter<sup>5</sup>."

The assembling of the fleet at Aulis is touched upon in *Iliad* ii. 303, into which it was imported, with the portent of the snake and sparrows, from the older poem of the *Cypria*. This, as we know from Proclus, was supposed to have occurred at the first gathering of the Greek fleet at Aulis; it was at the second that the sacrifice of Iphigenia was commanded by Calchas. The words of Proclus<sup>6</sup> are these; καὶ τὸ δεύτερον ἡθροισμένου τοῦ στόλου ἐν Αὐλίδι Ἀγαμέμνων ἐπὶ θήρας βαλὼν ἔλαφον ὑπερβάλλειν ἔφησε καὶ τὴν Ἀρτεμιν, μηνίσασα δὲ ἡ θεὸς ἐπέσχεν αὐτοὺς τοῦ πλοῦ, χεიმῶνας ἐπιπέμπουσα. Κάλχαντος δὲ εἰπόντος τὴν τῆς θεοῦ μῆνιν

<sup>1</sup> Probably also *Orestes*, 'the Rouser.'

<sup>2</sup> Pausan. ii. 22, 7.

<sup>3</sup> κληδοῦχος, Aesch. *Suppl.* 291. See *Iph. T.* 131, 1463.

<sup>4</sup> *Aryan Mythology*, II. p. 145. Ἀρτεμις Ἰφιγένεια is mentioned by Pausan. i. 23, 7.

<sup>5</sup> J. A. Froude, *Short Studies*, &c., III. p. 243.

<sup>6</sup> Chrestom. A. iv. ed. Teubner, p. 235. (He is giving an epitome of the *Cypria*.)

καὶ Ἰφιγένειαν κελεύσαντος θύειν τῇ Ἀρτεμίδι, ὡς ἐπὶ γάμον αὐτὴν Ἀχιλλεῖ μεταπεμψάμενοι θύειν ἐπιχειροῦσιν. Ἀρτεμις δὲ αὐτὴν ἐξαρπάσασα εἰς Ταύρους μετακομίζει καὶ ἀθάνατον ποιεῖ, ἑλαφον δὲ ἀντὶ τῆς κόρης παρίστησι τῷ βωμῷ. From this important extract it is known that the subject of the other *Iphigenia* (ἣ ἐν Αὐλίδι) was borrowed by Euripides from the same source. The poet has thrown all his art into the composition of these two fine plays, and it is only to be regretted that both have suffered somewhat from interpolations and corruptions. Hermann observes, of the drama now before us, “dignissima est haec tragoedia, cui quantum fieri possit pristina forma restituatur. Est enim in praestantissimis earum quas fecit Euripides.” Accordingly, not only have Nauck, Schöne, Weil, Wecklein, Köchly tried their hands at emending the text, but Dr Badham, and more recently Mr England<sup>1</sup>, have made frequent and occasionally somewhat bold alterations in the readings as they stand in the Palatine and Florence MSS.

The scene of the play is the now historic Balaclava in the Crimea. The allied fleets found shelter, during the Crimean war, in the same harbour in which the ship of Orestes was said to have been moored (v. 1328). Of the date of the composition nothing is known: the opening sentence is quoted in the *Ranae*, B.C. 405, but the style of the versification seems earlier than the *Bacchae* and the *Iph. Aul.*, and probably represents some period between 415 and 410 B.C.

The astrological name Ταυροπόλος, which attached to the Attic cult of the goddess, probably introduced the fanciful story of her sojourn among the Tauri, a barbaric Scythian, or possibly Celtic, horde who had occupied the Tauric Chersonese (v. 1457). A woman carried by a bull was a mystical device, seen in Europa and Dirce as well as on coins<sup>2</sup>. It was, of course, for this reason, viz. as symbol-

<sup>1</sup> Macmillan 1883. Dr Badham is one of the very few of recent English critics whose conjectures have attracted any notice from continental scholars; Nauck and Cobet defer to his authority very frequently. The former of these is, in the main, a conservative editor. Mr Jerram's edition (Oxford, 1885) appeared while this was in the press.

<sup>2</sup> Mr England, *Introd.* p. xviii.

ising the crescent moon, that Io was figured with a cow's head.

A curious instance of the way in which conventional epithets of unknown origin were interpreted by the poets to suit special circumstances, occurs in the *Ajax*, where Artemis the huntress is said to have set Ajax against the public herds as *Ταυροπόλα*, *inter tauros versata* (v. 172).

The following is a brief summary of the plot. Orestes, after his trial and acquittal before the Court of the Areopagus, had been commanded by Apollo (977) to fetch from Tauri<sup>1</sup> the divine statue or image of his sister Artemis, and to consecrate it at Athens. Accompanied by Pylades he sails to that inhospitable shore, and is debating how access to the temple can be obtained, when he is seized with a sudden fit of madness. A fight ensues with the country people, in which numbers at last prevail against bravery, and the two youths are brought bound to the king, to be sacrificed, according to the local rite, at the very altar at which, unknown to them, Iphigenia is acting as priestess. Her feeling of resentment at having once so nearly been slain herself by the Greeks at Aulis, steels her heart to pity, and she is the more willing now to carry out the dreadful custom because she has had a dream which she interprets to portend the death of her brother (44, 348), and those who have fallen from prosperity are apt to view with jealousy those who are in happier circumstances. The captive youths are brought before Iphigenia and closely questioned. She does not yet discover that one of them is her brother; but she learns from him much of the family history, and of the affairs at Argos, of which she had been ignorant. Then the idea occurs to her that one or the other, if his life is spared, may convey for her, under the obligation of a solemn oath, a letter for her brother at Argos. This

<sup>1</sup> The sun-god desires to bring his sister the moon-goddess from the far east to the Hellas of the west. On this principle the geography of another solar legend, the Argonautic expedition, is explained. Both the sun and the moon were symbolized by the bull. The notion of the moon descending from the sky perhaps suggested the *διοπετὲς ἄγαλμα* of v. 977.

leads to the recognition, and is, like the dialogue preceding it, written with consummate art, and a constant use of those ambiguous phrases and double meanings which are known as *tragic irony*.

The brother and sister having at length become known to each other proceed to plan their escape, together with the image of the goddess. This is effected very much as it is in the *Helena*, by unbounded lying and deception on the part of the Greeks, and a large share of superstitious credulity on the part of the barbaric king. An exciting narrative of the adventure and of the narrow escape of the fugitives in working their ship out of the harbour against a strong head-wind is followed by the appearance of Athena, who makes all smooth, and arranges for the new cult of Iphigenia-Artemis to be established, with a modified and merely symbolical blood-rite, in Attica at Halae and Brauron<sup>1</sup>.

The chorus, captive women, apparently (130) maidens, attendants on Iphigenia, are supposed, though the reading of v. 135 is doubtful, to have been brought thither from Argos or Sparta. At v. 1467 Athena gives an injunction, which seems addressed to Thoas, to send (or conduct) them out of the Tauric land. From v. 1106 seqq. it is clear that, like the great majority of choruses, they represent captives who had been carried off from their country and sold to the barbaric king of Tauri.

With regard to the scenery, both the temple and the royal palace were represented on the stage, with the sea-coast and a series of rocky steps in the foreground<sup>2</sup>. It is probable that, as in *Electra* 489, the steps from the orchestra to the stage were utilised for this purpose. In front of the temple, as in *Androm.* 1123 (at Delphi), a blood-stained altar was seen to stand (72).

<sup>1</sup> The curious institution of young girls dressing as she-bears in honour of Artemis (Ar. *Lysistr.* 645) came from the misunderstood meaning of a word signifying 'shiner,' i.e. moon.

<sup>2</sup> Mr England (Introd. p. xxx.) supposes the palace to have been out of sight to the right of the spectators. It is a matter of no importance.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

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ΙΦΙΓΕΝΕΙΑ.

ΟΡΕΣΤΗΣ.

ΠΥΛΛΑΔΗΣ.

ΧΟΡΟΣ ΕΛΛΗΝΙΔΩΝ ΓΥΝΑΙΚΩΝ.

ΒΟΤΚΟΛΟΣ.

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ΑΘΗΝΑ.



# ΕΥΡΙΠΙΔΟΥ

## ΙΦΙΓΕΝΕΙΑ Η ΕΝ ΤΑΥΡΟΙΣ.

### ΙΦΙΓΕΝΕΙΑ.

Πέλοψ ὁ Ταντάλειος ἐς Πίσαν μολὼν  
θοαῖσιν ἵπποις Οἰνομάου γαμεί κόρην,  
ἐξ ἧς Ἀτρεὺς ἔβλασθεν· Ἀτρέως δὲ παῖς  
Μενέλαος Ἀγαμέμνων τε· τοῦ δ' ἔφυν ἐγὼ  
τῆς Τυνδαρείας θυγατρὸς Ἰφιγένεια παῖς, 5  
ἣν ἀμφὶ δῖνας, ἃς θάμ' Εὐριπος πυκναῖς  
αὔραις ἐλίσσων κυανέαν ἄλα στρέφει,  
ἔσφαξεν Ἑλένης εἵνεχ', ὥς δοκεῖ, πατὴρ  
Ἀρτέμιδι κλειναῖς ἐν πτυχαῖσιν Αὐλίδος.  
ἐνταῦθα γὰρ δὴ χιλίων ναῶν στόλον 10  
Ἑλληνικὸν συνήγαγ' Ἀγαμέμνων ἄναξ,  
τὸν καλλίνικον στέφανον Ἰλίου θέλων  
λαβεῖν Ἀχαιοὺς, τοὺς θ' ὑβρισθέντας γάμους  
Ἑλένης μετελθεῖν Μενέλεω χάριν φέρων.  
δεινῆς δ' ἀπλοίας, πνευμάτων οὐ τυγχάνων, 15  
εἰς ἔμπυρ' ἦλθε, καὶ λέγει Κάλχας τάδε·  
ὦ τῆσδ' ἀνάσσων Ἑλλάδος στρατηγίας,  
Ἀγάμεμνον, οὐ μὴ ναῦς ἀφορμίσῃ χθονὸς,  
πρὶν ἂν κόρην σὴν Ἰφιγένειαν Ἀρτεμις  
λάβῃ σφαγεῖσαν· ὃ τι γὰρ ἐνιαυτὸς τέκοι 20  
κάλλιστον, ἠϋξω φωσφόρῳ θύσειν θεᾷ.  
παῖδ' οὖν ἐν οἴκοις σὴ Κλυταιμνήστρα δάμαρ  
τίκτει, τὸ καλλιστεῖον εἰς ἔμ' ἀναφέρων,  
ἣν χρή σε θύσαι· καί μ' Ὀδυσσέως τέχναις  
μητρὸς παρείλοντ' ἐπὶ γάμοις Ἀχιλλέως. 25  
ἐλθοῦσα δ' Αὐλίδ' ἢ τάλαιν' ὑπὲρ πυρᾶς  
μεταρσία ληφθεῖς· ἐκαινόμην ξίφει·  
ἀλλ' ἐξέκλεψεν ἔλαφον ἀντιδοῦσά μου

Ἄρτεμις Ἀχαιοῖς, διὰ δὲ λαμπρὸν αἰθέρα  
 πέμψασά μ' ἐς τήνδ' ᾧκισεν Ταύρων χθόνα, 30  
 οὗ γῆς ἀνάσσει βαρβάροισι βάρβαρος  
 Θόας, ὃς ὠκὺν πόδα τιθεὶς ἴσον πτεροῖς  
 ἐς τοῦνομ' ἦλθε τόδε ποδωκείας χάριν.  
 ναοῖσι δ' ἐν τοῖσδ' ἱερίαν τίθησί με,  
 ὅθεν νόμοισι τοῖσιν ἥδεται θεὰ 35  
 Ἄρτεμις ἑορτῆς, τοῦνομ' ἧς καλὸν μόνον,—  
 τὰ δ' ἄλλα σιγῶ, τὴν θεὸν φοβουμένη·  
 θύω γάρ, ὄντος τοῦ νόμου καὶ πρὶν πόλει,  
 ὃς ἂν κατέλθῃ τήνδε γῆν Ἑλλην ἀνὴρ.  
 κατάρχομαι μὲν, σφάγια δ' ἄλλοισιν μέλει 40  
 ἄρρητ' ἔσθθεν τῶνδ' ἀνακτόρων θεᾶς.  
 ἃ καὶνὰ δ' ἦκει νύξ φέρουσα φάσματα,  
 λέξω πρὸς αἰθέρ', εἴ τι δὴ τόδ' ἔστ' ἄκος.  
 ἔδοξ' ἐν ὕπνῳ τῇσδ' ἀπαλλαχθεῖσα γῆς  
 οἰκεῖν ἐν Ἀργεῖ, παρθένοισι δ' ἐν μέσαις 45  
 εὔδειν, χθονὸς δὲ νῶτα σεισθῆναι σάλῳ,  
 φεύγειν δὲ καῖω σταῖσα θριγκὸν εἰσιδεῖν  
 δόμων πίτνοντα, πᾶν δ' ἐρείψιμον στέγος  
 βεβλημένον πρὸς οὐδας ἐξ ἄκρων σταθμῶν.  
 μόνος δ' ἐλείφθη στῦλος, ὡς ἔδοξέ μοι, 50  
 δόμων πατρώων, ἐκ δ' ἐπικράνων κόμας  
 ξανθὰς καθεῖναι, φθέγμα δ' ἀνθρώπου λαβεῖν·  
 καὶ γὰρ τέχνην τήνδ' ἦν ἔχω ξενοκτόνον  
 τιμῶσ' ὑδραίνειν αὐτὸν, ὡς θανούμενον,  
 κλαίουσα. τοῦναρ δ' ὦδε συμβάλλω τόδε· 55  
 τέθνηκ' Ὀρέστης, οὗ κατηρξάμην ἐγώ.  
 στῦλοι γὰρ οἴκων εἰσὶ παῖδες ἄρσενες·  
 θνήσκουσι δ' οὓς ἂν χέρνιβες βάλῃσ' ἐμαί.  
 οὐδ' αὖ συνάψαι τοῦναρ ἐς φίλους ἔχω.  
 Στροφίῳ γὰρ οὐκ ἦν παῖς, ὅτ' ὠλλύμην ἐγώ. 60  
 νῦν οὖν ἀδελφῷ βούλομαι δοῦναι χοᾶς  
 παροῦσ' ἀπόντι, ταῦτα γὰρ δυναίμεθ' ἂν,  
 σὺν προσπόλοισιν, ἃς ἔδωχ' ἡμῖν ἄναξ  
 Ἑλληνίδας γυναῖκας. ἀλλ' ἐξ αἰτίας

οὐπω τίνος πάρειςιν; εἴμ' εἴσω δόμων  
ἐν οἷσι ναίω τῶνδ' ἀνακτόρων θεᾶς.

65

## ΟΡΕΣΤΗΣ.

ὄρα, φυλάσσου μή τις ἐν στίβῳ βροτῶν.

## ΠΥΛΑΔΗΣ.

ὄρῳ, σκοποῦμαι δ' ὄμμα πανταχοῦ στρέφων.

ΟΡ. Πυλάδῃ, δοκεῖ σοι μέλαθρα ταῦτ' εἶναι θεᾶς,  
ἐνθ' Ἀργόθεν ναῦν ποντίαν ἐστείλαμεν;

70

ΠΥ. ἔμοιγ', Ὀρέστα· σοὶ δὲ συνδοκεῖν χρεῶν.

ΟΡ. καὶ βωμὸς, Ἑλλήν οὗ καταστάζει φόνος;

ΠΥ. ἐξ αἱμάτων γοῦν ξάνθ' ἔχει θριγκώματα.

ΟΡ. θριγκοῖς δ' ὑπ' αὐτοῖς σκυλ' ὄρας ἡρτημένα;

ΠΥ. τῶν κατθανόντων γ' ἀκροθίνια ξένων.

75

ΟΡ. ἀλλ' ἐγκυκλοῦντ' ὀφθαλμὸν εὖ σκοπεῖν χρεῶν.

ὦ Φοῖβε, ποῖ μ' αὖ τήνδ' ἐς ἄρκυν ἤγαγες

χρήσας, ἐπειδὴ πατὸς αἶμ' ἐτισάμην

μητέρα κατακτάς; διαδοχαῖς δ' Ἑρινύων

ἤλαννόμεσθα φυγάδες ἔξεδροι χθονός,

80

δρόμους τε πολλοὺς ἐξέπλησα καμπίμους.

ἐλθὼν δὲ σ' ἠρώτησα πῶς τροχηλάτου

μανίας ἂν ἔλθοιμ' ἐς τέλος πόνων τ' ἐμῶν,

οὓς ἐξεμόχθουν περιπολῶν καθ' Ἑλλάδα.

σὺ δ' εἶπας ἐλθεῖν Ταυρικῆς μ' ὄρους χθονός,

85

ἐνθ' Ἀρτεμῖς σοι σύγγονος βωμοὺς ἔχει,

λαβεῖν τ' ἄγαλμα θεᾶς, ὃ φασιν ἐνθάδε

ἐς τοῦσδε ναοὺς οὐρανοῦ πεσεῖν ἀπο·

λαβόντα δ' ἢ τέχναισιν ἢ τύχῃ τινὶ,

κίνδυνον ἐκπλήσαντ', Ἀθηναίων χθονὶ

90

δοῦναι· τὸ δ' ἐνθένδ' οὐδὲν ἐρρήθη πέρα·

καὶ ταῦτα δράσαντ' ἀμπνοὰς ἔξιν πόνων.

ἦκω δὲ πεισθεῖς σοῖς λόγοισιν ἐνθάδε

ἄγνωστον ἐς γῆν, ἄξενον. σὲ δ' ἱστορῶ,

Πυλάδῃ, σὺ γάρ μοι τοῦδε συλλήπτωρ πόνου,

95

τί δρῶμεν; ἀμφίβληστρα γὰρ τοίχων ὄρας

ὑψηλά. πότερα δωμάτων προσαμβάσεις  
 ἐκβησόμεσθα; πῶς ἂν οὖν μάθοιμεν ἂν,  
 μὴ χαλκότευκτα κληῖθρα λύσαντες μοχλοῖς,  
 ὧν οὐδὲν ἴσμεν; ἦν δ' ἀνοίγοντες πύλας 100  
 ληφθῶμεν εἰσβάσεις τε μηχανώμενοι,  
 θανούμεθ'. ἀλλὰ πρὶν θανεῖν νεὼς ἐπι  
 φεύγωμεν, ἥπερ δεῦρ' ἐναυστολήσαμεν.

ΠΥ. φεύγειν μὲν οὐκ ἀνεκτὸν, οὐδ' εἰώθαμεν·  
 τὸν τοῦ θεοῦ δὲ χρησμὸν οὐ κακιστέον. 105  
 ναοῦ δ' ἀπαλλαχθέντε κρύψωμεν δέμας  
 κατ' ἄντρ', ἃ πόντος νοτίδι διακλύζει μέλας,  
 νεὼς ἄπωθεν, μή τις εἰσιδὼν σκάφος  
 βασιλευσιν εἴπῃ, κᾶτα ληφθῶμεν βία.  
 ὅταν δὲ νυκτὸς ὄμμα λυγαίας μόλῃ, 110  
 τολμητέον σοι ξεστὸν ἐκ ναοῦ λαβεῖν  
 ἄγαλμα πάσας προσφέροντα μηχανάς.  
 ὅρα δέ γ' εἴσω τριγλύφων ὅποι κενὸν  
 δέμας καθεῖναι· τοὺς πόνους γὰρ ἀγαθοὶ  
 τολμῶσι, δειλοὶ δ' εἰσὶν οὐδὲν οὐδαμού. 115  
 οὗτοι μακρὸν μὲν ἤλθομεν κώπη πόρον,  
 ἐκ τερμάτων δὲ νόστον ἀρούμεν πάλιν;

ΟΡ. ἀλλ' εὖ γὰρ εἶπας, πειστέον· χωρεῖν χρεὼν  
 ὅποι χθονὸς κρύψαντε λήσομεν δέμας.  
 οὐ γὰρ τὸ τοῦ θεοῦ γ' αἴτιον γενήσεται 120  
 πεσεῖν ἄχρηστον θέσφατον· τολμητέον·  
 μόχθος γὰρ οὐδεὶς τοῖς νέοις σκῆψιν φέρει.

## ΧΟΡΟΣ.

εὐφραμεῖτ', ὦ  
 πόντου δισσὰς συγχωρούσας  
 πέτρας Εὐξείνου ναίοντες. 125  
 ὦ παῖ τὰς Λατοῦς,  
 Δίκτυνν' οὐρεία,  
 πρὸς σὰν αὐλάν, εὐστύλων  
 ναῶν χρυσήρεις θριγκοὺς,  
 πόδα παρθένιον ὅσιον ἐσίας 130

κληδούχου δούλα πέμπω,  
 Ἑλλάδος εὐίππου πύργους  
 καὶ τείχη†χόρτων τ' εὐδένδρων  
 ἐξαλλάξας' Εὐρώταν,  
 πατρώων οἰκῶν ἔδρας.

135

ἔμολον· τί νέον; τίνα φροντίδ' ἔχεις;

τί με πρὸς ναοὺς ἄγαγες ἄγαγες,  
 ὦ παῖ τοῦ τᾶς Τροίας πύργους  
 ἐλθόντος κλεινᾷ σὺν κώπᾳ  
 χιλιοναύτα μυριοτευχοῦς  
 †τῶν Ἀτρειδᾶν τῶν κλεινῶν.

140

ΙΦ.

ὦ δμῳαί,

δυσθρηνήτοις ὥς θρήνοις  
 ἔγκειμαι, τᾶς οὐκ εὐμούσο  
 μολπαῖσι βοᾶς, ἀλύροις ἐλέγοις,  
 ἐέ, ἐν κηδείοις οἴκοις,  
 αἷ μοι συμβαίνουσ' αἶται,  
 σύγγονον ἄμὸν κατακλαιομένα  
 ζῶας, οἷαν \*οἷαν ἰδόμαν

145

150

ὄψιν ὀνείρων  
 νυκτὸς, τᾶς ἐξῆλθ' ὄρφνα.

ὀλόμαν ὀλόμαν·

οὐκ εἴς' οἴκοι πατρώοι  
 οἴμοι, φροῦδος γέννα.  
 φεῦ φεῦ τῶν Ἀργεὶ μόχθων.

155

ἰὼ \*ἰὼ δαίμων, ὃς τὸν  
 μῶνόν με κασίγνητον συλᾶς  
 Ἄϊδα πέμψας, ᾧ τάσδε χοᾶς  
 μέλλω κρατῆρά τε τὸν φθιμένων  
 ὑδραίνειν γαίας ἐν νώτοις  
 πηγὰς τ' οὐρέων ἐκ μόσχων  
 Βάκχου τ' οἰνηρὰς λοιβὰς,  
 ξουθᾶν τε πόνημα μελισσᾶν,  
 αἶ νεκροῖς θελκτήρια κεῖται.  
 ἀλλ' ἔνδος μοι πάγχρυσον  
 τεῦχος καὶ λοιβὰν Ἄϊδα.

160

165



- ὦ κατὰ γαίης Ἀγαμεμνόνιον 170  
 θάλος, ὥς φθιμένῳ τάδε σοι πέμπω·  
 δέξαι δ'· οὐ γὰρ πρὸς τύμβον σοι  
 ξανθὰν χαίταν, οὐ δάκρυ' οἶσω.  
 τηλόσε γὰρ δὴ σᾶς ἀπενάσθην 175  
 πατρίδος καὶ ἐμᾶς, ἔνθα δοκήμασι  
 κείμει σφαχθεῖς ἅ τλάμων.  
 ΧΟ. ἀντιψάλμους ᾠδὰς ὕμνον τ' 180  
 Ἀσιήταν σοι, βάρβαρον ἰαχὰν,  
 δέσποιν', ἐξαυδάσω, τὰν ἐν  
 θρήνοις μοῦσαν νέκυσι μελομένην,  
 τὰν ἐν μολπαῖς Ἄιδας ὕμνῃ 185  
 δίχα παιάνων.  
 οἶμοι, τῶν Ἀτρειδᾶν οἴκων  
 ἔρρει φῶς σκήπτρων,  
 οἶμοι πατρώων οἴκων.  
 τίνος ἐκ τῶν εὐόλβων Ἀργεῖ 190  
 βασιλέων ἀρχά;  
 μόχθος δ' ἐκ μόχθων ἄσσει  
 δινενοῦσαις ἵπποισιν  
 πτανοῖς· ἀλλάξας δ' ἐξ ἔδρας  
 ἱερὸν \* \* ὄμμ' αὐγᾶς 195  
 ἄλιος. ἄλλαις δ' ἄλλα προσέβα  
 χρυσέας ἀρνὸς μελάθροισι ὀδύνα,  
 φόνος ἐπὶ φόνῳ, ἄχεά \* τ' ἄχεσιν·  
 ἔνθεν τῶν πρόσθεν δμαθέντων  
 Τανταλιδᾶν ἐκβαίνει ποινά τ'  
 εἰς οἴκους, σπείδει τ' ἀσπούδαστ' 200  
 ἐπὶ σοὶ δαίμων.  
 ΙΦ. ἐξ ἀρχᾶς μοι δυσδαίμων  
 δαίμων τᾶς ματρὸς ζώνας·  
 [καὶ] νυκτὸς κείνας ἐξ ἀρχᾶς 205  
 †λοχείαν στερρὰν παιδείαν  
 Μοῖραι συντείνουσιν θεαί·  
 [ἅ μναστευθεῖς ἐξ Ἑλλάνων,]  
 ἂν πρωτόγονον θάλος ἐν θαλάμοις

Ἀήδας ἃ τλάμων κούρα  
σφάγιον πατρώα λώβα  
καὶ θῦμ' οὐκ εὐγάθητον  
ἔτεκεν, ἔτρεφεν εὐκταίαν·

219

\* ἂν ἱππέοις ἐν δίφροισιν  
ψαμάθων Αὐλίδος ἐπέβασαν  
νύμφαν, οἶμοι, δύσνυμφον  
τῷ τᾶς Νηρέως κούρας, αἰαῖ.  
νῦν δ' ἀξείνου πόντου ξείνα  
δυσχόρτους οἶκους ναίω

215

ἄγαμος, ἄτεκνος, ἄπολις, ἄφιλος,

220

οὐ τὰν Ἄργει μέλπονσ' Ἦραν,  
οὐδ' ἱστοῖς ἐν καλλιφθόγγοις  
κερκίδι Παλλάδος Ἀτθίδος εἰκῷ  
\* καὶ Τιτάνων ποικίλλουσ', ἀλλ'

αἰμόρραντον δυσφόρμιγγα  
ξείνων αἰμάσσουσ' ἄταν

225

βωμοὺς οἰκτράν τ' αἰαζόντων  
αὐδὰν οἰκτρὸν τ' ἐκβαλλόντων

δάκρυον. καὶ νῦν κείνων μὲν μοι

λάθα, τὸν δ' Ἄργει δμαθέντα

230

κλαίω σύγγονον, ὃν ἔλιπον ἐπιμασ-

τίδιον [ἔτι] βρέφος ἔτι, νέον ἔτι θάλος ἐν

χερσὶν ματρὸς πρὸς στέρνοισίν τ'

\* Ἄργει σκηπτοῦχον Ὀρέσταν.

235

ΧΟ. καὶ μὴν ὅδ' ἀκτὰς ἐκλιπὼν θαλασσίους

βουφορβὸς ἤκει σημανῶν τί σοι νέον.

## ΒΟΥΚΟΛΟΣ.

\* Ἀγαμέμνονός τε καὶ Κλυταιμνήστρας τέκνον,  
ἄκουε καινῶν ἐξ ἐμοῦ κηρυγμάτων.

ΙΦ. τί δ' ἔστι τοῦ παρόντος ἐκπλησσον λόγου; 240

ΒΟ. ἤκουσιν ἐς γῆν κυανέαι Συμπληγάδα

πλάτῃ φυγόντες δίπτυχοι νεανίαί,

θεᾷ φίλον πρόσφαγμα καὶ θυτήριον

\* Ἀρτέμιδι. χέρνιβας δὲ καὶ κατάργματα

οὐκ ἂν φθάνοις ἂν εὐτρεπῇ ποιουμένη. 245

ΙΦ. ποδαποί; τίνος γῆς ὄνομ' ἔχουσιν οἱ ξένοι;

ΒΟ. Ἑλληνες, ἐν τούτ' οἶδα κοῦ περαιτέρω.

ΙΦ. οὐδ' ὄνομ' ἀκούσας οἶσθα τῶν ξένων φράσαι;

ΒΟ. Πυλάδης ἐκλήζεθ' ἄτερος πρὸς θατέρου.

ΙΦ. τοῦ ξυζύγου δὲ τοῦ ξένου τί τοῦνομ' ἦν; 250

ΒΟ. οἶδεῖς τόδ' οἶδεν· οὐ γὰρ εἰσηκούσαμεν.

ΙΦ. ποῦ δ' εἶδες αὐτοὺς καὶ τυχόντες εἴλετε;

ΒΟ. ἄκραῖς ἐπὶ ῥηγμῖσιν ἁξένου πόρου.

ΙΦ. καὶ τίς θαλάσσης βουκόλοις κοινωνία;

ΒΟ. βούς ἦλθομεν νύσοντες ἐναλία δρόσῳ. 255

ΙΦ. ἐκείσε δὴ 'πάνελθε, ποῦ νιν εἴλετε  
τρόπῳ θ' ὁποίῳ· τοῦτο γὰρ μαθεῖν θέλω.  
χρόνιοι γὰρ ἦκουσ', οὐδέ πω βωμὸς θεᾶς  
Ἑλληνικαῖσιν ἐξεφοινίχθη ῥοαῖς.

ΒΟ. ἐπεὶ τὸν εἰσρέοντα διὰ Συμπληγάδων 260

βούς ὑλοφορβοὺς πόντον εἰσεβάλλομεν,  
ἦν τις διαρρῶξ κυμάτων πολλῷ σάλῳ  
κοιλωπὸς ἄγμος, πορφυρευτικαὶ στέγαι.  
ἐνταῦθα δισσοὺς εἶδέ τις νεανίας

βουφορβὸς ἡμῶν, κάπεχώρησεν πάλιν 265

ἄκροισι δακτύλοισι πορθμεύων ἵχτος.

ἔλεξε δ', Οὐχ ὁράτε; δαίμονές τινες  
θάσσουνσιν οἶδε. θεοσεβῆς δ' ἡμῶν τις ὦν  
ἀνέσχε χεῖρα καὶ προσηΐζατ' εἰσιδὼν,

ὦ ποντίας παῖ Λευκοθέας, νεῶν φύλαξ, 270

δέσποτα Παλαῖμον, ἵλεως ἡμῖν γενοῦ,

εἴτ' οὖν ἐπ' ἀκταῖς θάσσετον Διοσκόρῳ,

ἢ Νηρέως ἀγάλμαθ', ὃς τὸν εὐγενῆ

ἔτικτε πεντήκοντα Νηρηῶν χορόν.

ἄλλος δέ τις μάταιος, ἀνομία θρασὺς, 275

ἐγέλασεν εὐχαῖς, ναυτίλους δ' ἐφθαρμένους

θάσσειν φάραγγ' ἔφασκε τοῦ νόμου φόβῳ,

κλύοντας ὥς θύοιμεν ἐνθάδε ξένους.

ἔδοξε δ' ἡμῶν εὖ λέγειν τοῖς πλείοσι,

θηρᾶν τε τῇ θεῷ σφάγια τὰπιχώρια. 280

κὰν τῷδε πέτραν ἄτερος λιπὼν ξένοιον  
 ἔστη, κára τε διετίναξ' ἄνω κάτω  
 κἀνεστέναξεν ὠλένας τρέμων ἄκρας  
 μανίαις ἀλαίνων, καὶ βοᾷ κυναγὸς ὧς,  
 Πυλάδῃ, δέδορκας τήνδε; τήνδε δ' οὐχ ὄρας 285  
 "Αἶδου δράκαιναν, ὧς με βούλεται κτανεῖν  
 δειναῖς ἐχίδναις εἰς ἔμ' ἐστομωμένη;  
 ἦ δ' ἐκ Ἰχτιώνων πῦρ πνέουσα καὶ φόνον  
 πτεροῖς ἐρέσσει, μητέρ' ἀγκάλαις ἐμὴν  
 ἔχουσα, πέτρινον ὄχθον, ὡς ἐπεμβάλη. 290  
 οἴμοι· κτενεῖ με. ποῖ φύγω; παρῇν δ' ὄραν  
 οὐ ταῦτα μορφῆς σχήματ', ἀλλ' ἡλλάσσετο  
 φθογγὰς τε μόσχων καὶ κυνῶν ὑλάγματα,  
 ἃ ἴφασκ' Ἑρινῦς ἰέναι μιμήματα.  
 ἡμεῖς δὲ συσταλέντες, ὡς θανούμενοι, 295  
 σιγῇ καθήμεθ'. ὁ δὲ χερὶ σπάσας ξίφος,  
 μόσχους ὀρούσας ἐς μέσας λέων ὅπως,  
 παίει σιδήρῳ λαγόνας, εἰς πλευρὰς ἰεῖς,  
 δοκῶν Ἑρινῦς θεὰς ἀμύνεσθαι τάδε,  
 ὡς αἱματηρὸν πέλαγος ἐξανθεῖν ἀλός. 300  
 κὰν τῷδε πᾶς τις, ὡς ὄρᾳ βουφόρβια  
 πίπτοντα καὶ πορθούμεν', ἐξωπλίζετο,  
 κόχλους τε φυσῶν συλλέγων τ' ἐγχωρίους·  
 πρὸς εὐτραφεῖς γὰρ καὶ νεανίας ξένους  
 φαύλους μάχεσθαι βουκόλους ἡγοούμεθα. 305  
 πολλοὶ δ' ἐπληρώθημεν ἐν μικρῷ χρόνῳ.  
 πίπτει δὲ μανίας πίτυλον ὁ ξένος μεθεῖς,  
 στάζων ἀφρῶ γένειον· ὡς δ' εἰσείδομεν  
 προὔργου πεσόντα, πᾶς ἀνὴρ ἔσχεν πόνον  
 βάλλων, ἀράσσω· ἄτερος δὲ τοῖν ξένοιον 310  
 ἀφρόν τ' ἀπέψη σώματός τ' ἐτημέλει  
 πέπλων τε προὔκάλυπτεν τεύπηνους ὑφὰς  
 καραδοκῶν μὲν τὰπιόντα τραύματα,  
 φίλον δὲ θεραπείαισιν ἄνδρ' εὐεργετῶν.  
 ἔμφρων δ' ἀνάξας ὁ ξένος πεσήματος 315  
 ἔγνω κλύδωνα πολεμίων προσκείμενον

καὶ τὴν παροῦσαν συμφορὰν αὐτοῖν πέλας,  
 ὦμωξέ θ'. ἡμεῖς δ' οὐκ ἀνίεμεν πέτροις  
 βάλλοντες ἄλλος ἄλλοθεν προσκείμενοι.  
 οὗ δὴ τὸ δεινὸν παρακέλευσμά ἡκούσαμεν, 320  
 Πυλάδῃ, θανούμεθ'. ἀλλ' ὅπως θανούμεθα  
 κάλλισθ'. ἔπου μοι φάσγανον σπάσας χερί.  
 ὥς δ' εἶδομεν δίπαλτα πολεμίων ξίφη,  
 φυγῇ λεπαίας ἐξεπίμπλαμεν νάπας.  
 ἀλλ' εἰ φύγοι τις, ἄτεροι προσκείμενοι 325  
 ἔβαλλον αὐτούς· εἰ δὲ τοῦσδ' ὠσαῖατο,  
 αὐθις τὸ νῦν ὑπέικον ἥρασσον πέτροις.  
 ἀλλ' ἦν ἄπιστον· μυρίων γὰρ ἐκ χερῶν  
 οὐδεὶς τὰ τῆς θεοῦ θύματ' ἠτύχει βαλὼν.  
 μόλις δέ νιν τόλμῃ μὲν οὐ χειρούμεθα, 330  
 κύκλῳ δὲ περιβάλλοντες ἔξεκλέψαμεν  
 πέτροισι χερῶν φάσγαν', ἐς δὲ γῆν γόνυ  
 καμάτῳ καθεῖσαν. πρὸς δ' ἄνακτα τῆσδε γῆς  
 κομίζομέν νιν. ὁ δ' ἐσιδὼν ὅσον τάχος  
 ἐς χέρνιβας τε καὶ σφαγεῖ' ἔπεμπέ σοι. 335  
 εὖχου δὲ τοιάδ', ὦ νεᾶνι, τοῖς ξένων  
 σφάγια παρεῖναι· κὰν ἀναλίσκης ξένους  
 τοιούσδε, τὸν σὸν Ἑλλὰς ἀποτίσει φόνον  
 δίκας τίνουσα τῆς ἐν Αὐλίδι σφαγῆς.

ΧΟ. θανμάστ' ἔλεξας τὸν φανένθ', ὅστις ποτὲ 340  
 Ἑλληνος ἐκ γῆς πόντον ἦλθεν ἄξενον.

ΙΦ. εἶεν. σὺ μὲν κόμιζε τοὺς ξένους μολῶν.  
 τὰ δ' ἐνθάδ' ἡμεῖς φροντιοῦμεν οἷα \*χρή.  
 ὦ καρδία τάλαινα, πρὶν μὲν ἐς ξένους  
 γαληνὸς ἦσθα καὶ φιλοικτίρμων αἰεὶ, 345  
 ἐς θοῦμόφυλον ἀναμετρομένη δάκρυ  
 Ἑλληνας ἄνδρας ἠνίκ' ἐς χέρας λάβοις.  
 νῦν δ' ἐξ ὀνείρων οἷσιν ἠγριώμεθα  
 δοκοῦσ' Ὀρέστην μηκέθ' ἥλιον βλέπειν,  
 δίσνονν με λήψεσθ', οἷτινές ποθ' ἦκετε. 350  
 καὶ τοῦτ' ἄρ' ἦν ἀληθές, ἦσθόμην, φίλαι,  
 οἱ δυστυχεῖς γὰρ τοῖσιν εὐτυχεστέροις



αὐτοὶ καλῶς πράξαντες οὐ φρονοῦσιν εἶ.  
 ἀλλ' οὔτε πνεῦμα Διόθεν ἦλθε πώποτε,  
 οὐ πορθμῖς, ἥτις διὰ πέτρας Συμπληγάδας 355  
 Ἑλένην ἀπήγαγ' ἐνθάδ', ἥ μ' ἀπώλεσε,  
 Μενελέων θ', ἔν' αὐτοὺς ἀντετιμωρησάμην  
 τὴν ἐνθάδ' Αὔλιν ἀντιθεῖσα τῆς ἐκεῖ,  
 οὗ μ' ὥστε μόσχον Δαναΐδαι χειρούμενοι  
 ἔσφαζον, ἱρεὺς δ' ἦν ὁ γεννήσας πατήρ. 360  
 οἴμοι· κακῶν γὰρ τῶν τότ' οὐκ ἀμνημονῶ,  
 ὅσας γενείου χεῖρας ἐξηκόντισα,  
 γονάτων τε τοῦ τεκόντος ἐξαρτωμένη,  
 λέγουσα τοιάδ'. ὦ πάτερ, νυμφεύομαι  
 νυμφεύματ' αἰσχροῦ πρὸς σέθεν· μήτηρ δ' ἐμὴ, 365  
 σέθεν κατακτείνοντος, Ἀργεῖαί τέ νιν  
 ὑμνοῦσιν ὑμεναίοισιν, αὐλεῖται δὲ πᾶν  
 μέλαθρον· ἡμεῖς δ' ὀλλύμεσθα πρὸς σέθεν.  
 Ἄιδης Ἀχιλλεὺς ἦν ἄρ', οὐχ ὁ Πηλέως,  
 ὃν μοι προτείνας πόσιν ἐν ἀρμάτων ὄχοις 370  
 εἰς αἵματηρόν γάμον ἐπόρθμευσας δόλῳ.  
 ἐγὼ δὲ λεπτῶν ὄμμα διὰ καλυμμάτων  
 ἔχουσ' ἀδελφόν τ' οὐκ ἀνειλόμην χεροῖν,  
 ὃς νῦν ὀλωλεν, οὐ κασιγνήτη στόμα  
 συνῆψ' ὑπ' αἰδοῦς, ὡς ἰοῦσ' ἐς Πηλέως 375  
 μέλαθρα· πολλὰ δ' ἀπεθέμην ἀσπάσματα  
 εἰσαῦθις, ὡς ἤξουσ' ἐς Ἄργος αὖ πάλιν.  
 ὦ τλήμων, εἰ τέθνηκας, ἐξ οἷων καλῶν  
 ἔρρεις, Ὀρέστα, καὶ πατρὸς ζηλωμάτων.  
 τὰ τῆς θεοῦ δὲ μέμφομαι σοφίσματα, 380  
 ἥτις, βροτῶν μὲν ἦν τις ἄψηται φόνου,  
 ἥ καὶ λοχείας, ἥ νεκροῦ θίγῃ χεροῖν,  
 βωμῶν ἀπείργει, μυσαρόν ὡς ἡγουμένη,  
 αὐτὴ δὲ θυσίαις ἤδεται βροτοκτόνοις.  
 οὐκ ἔσθ' ὅπως ἔτεκεν ἂν ἡ Διὸς δάμαρ 385  
 Λητῶ τοσαύτην ἀμαθίαν. ἐγὼ μὲν οὖν  
 τὰ Ταντάλου θεοῖσιν ἐστιάματα  
 ἄπιστα κρίνω, παιδὸς ἡσθῆναι βορᾶ,

τοὺς δ' ἐνθάδ', αὐτοὺς ὄντας ἀνθρωποκτόνους,  
 ἐς τὸν θεὸν τὸ φαῦλον ἀναφέρειν δοκῶ· 399  
 οὐδένα γὰρ οἶμαι δαιμόνων εἶναι κακόν.

ΧΟ. κυάνεαι κυάνεαι σύνοδοι θαλάσσας, στρ. α'.  
 ἄν οἷστρος ὁ ποτώμενος Ἀργόθεν  
 ἄξενον ἐπ' οἶδμα διεπέρασεν \* \* 395

Ἀσιάτιδα γαῖαν  
 Εὐρώπας διαμεΐψας,  
 τίνες ποτ' ἄρα τὸν εὐνδρον δονακόχλοον  
 λιπόντες Εὐρώταν 400

ἢ ρεύματα σεμνὰ Δίρκας  
 ἔβασαν ἔβασαν ἄμικτον αἶαν, ἔνθα κοῦρα  
 Διὸς τέγγει  
 βωμοὺς καὶ περικίονας 405  
 ναοὺς αἶμα βρότειον;

ἢ ῥοθίοις εἰλατίναῖς δικρότοισι κώπαις ἀντ. α'.  
 ἔπλευσαν ἐπὶ πόντια κύματα  
 ναῖον ὄχημα λινόποροισιν αὔραις 410  
 φιλόπλουτον ἄμιλλαν  
 αὔξοντες μελάθροισιν;

φίλα γὰρ ἐλπίς ἐγένετ' ἐπὶ πῆμασι βροτῶν·  
 ἄπληστον ἀνθρώποις 415  
 ὄλβου βάρος, οἳ φέρονται  
 πλάνητες ἐπ' οἶδμα πόλεις τε βαρβάρους περῶντες  
 κενᾶ δόξα.

γνώμα δ' οἷς μὲν ἄκαιρος ὄλ-  
 βου, τοῖς δ' ἐς μέσον ἤκει. 420

πῶς τὰς συνδρομάδας πέτρας, στρ. β'.  
 πῶς Φινεΐδας αὐπνους

ἄκτὰς ἐπέρασαν,  
 παρ' ἄλιον αἰγιαλὸν 425

ἐπ' Ἀμφιτρίτας ῥοθίῳ δραμόντες,  
 ἔπου πεντήκοντα κορᾶν  
 [τῶν] Νηρηίδων χοροὶ  
 μέλπουσιν ἐγκύκλιοι,  
 πλησιιστίοις πνοαῖς, 430

συριζόντων κατὰ πρύμναν  
 εὐναίων πηδαλίων  
 αὔραισιν νοτίαις  
 ἢ πνεύμασι Ζεφύρον,  
 τὰν πολυόρνιθον ἐπ' αἶαν, 435  
 λευκὰν ἀκτὰν, Ἀχιλλῆος  
 δρόμους καλλισταδίους,  
 ἄξιον κατὰ πόντον;  
 εἴθ' εὐχαῖσι δεσποσύνοις 440  
 Λήδας Ἑλένα φίλα παῖς  
 ἔλθοῦσα τύχοι τὰν  
 Τρωάδα λιποῦσα πόλιν,  
 ἔν' ἀμφὶ χαίταν δρόσον αἵματηρὰν  
 ἐλιχθεῖσα λαιμοτόμῳ  
 †δεσποίνας χερὶ θάνη 445  
 ποινὰς δοῦσ' ἀντιπάλους.  
 ἄδιστ' ἂν ἀγγελίαν  
 δεξαίμεθ', Ἑλλάδος ἐκ γᾶς  
 πλωτήρων εἴ τις ἔβα  
 δουλείας ἐμέθεν 450  
 δειλαίας πανσίπονος·  
 καὶ γὰρ ὀνείροις ἐπιβαίην  
 δόμοις πόλει τε πατρώᾳ  
 τερπνῶν ὕπνων ἀπόλαν-  
 σιν, κοινὰν χάριν ὄλβῳ. 455  
 ἀλλ' οἶδε χέρας δεσμοῖς διδύμοις  
 συνερεισθέντες χωροῦσι νέον  
 πρόσφαγμα θεᾶς· σιγᾶτε, φίλαι.  
 τὰ γὰρ Ἑλλήνων ἀκροθίνια δὴ  
 ναοῖσι πέλας τάδε βαίνει· 460  
 οὐδ' ἀγγελίας ψευδεῖς ἔλακεν  
 βουφορβὸς ἀνὴρ.  
 ὦ πότνι, εἴ σοι τὰδ' ἀρεσκόντως  
 πόλις ἦδε τελεῖ, δέξαι θυσίας,  
 ἃς ὁ παρ' ἡμῖν νόμος οὐχ ὀσίας 465  
 Ἑλλησι διδοὺς ἀναφαίνει.

ΙΦ. εἶεν·

τὰ τῆς θεοῦ μὲν πρῶτον ὥς καλῶς ἔχῃ  
φροντιστέον μοι. μέθετε τῶν ξένων χέρας,  
ὥς ὄντες ἱροὶ μηκέτ' ὧσι δέσμιοι.

ναοῦ δ' ἔσω στείχοντες εὐτρεπίζετε 470

ἂ χρὴ πὶ τοῖς παρούσι καὶ νομίζεται.  
φεῦ·

τίς ἄρα μήτηρ ἢ τεκοῦσ' ὑμᾶς ποτὲ  
πατήρ τ' ἀδελφή τ', εἰ γεγῶσα τυγχάνει;

οἷων στερεῖσα διπτύχων νεανιῶν  
ἀνάδελφος ἔσται. τὰς τύχας τίς οἶδ' ὅτῳ 475

τοιαῖδ' ἔσονται; πάντα γὰρ τὰ τῶν θεῶν  
εἰς ἀφανὲς ἔρπει, κοῦδὲν οἶδ' οὐδεὶς κακόν·

ἢ γὰρ τύχη παρήγαγ' ἐς τὸ δυσμαθές.

πόθεν ποθ' ἦκετ', ὦ ταλαίπωροι ξένοι;

ὥς διὰ μακροῦ μὲν τήνδ' ἐπλεύσατε χθόνα, 480

μακρόν δ' ἀπ' οἴκων χρόνον ἔσεσθ' αἰεὶ κάτω.

ΟΡ. τί ταῦτ' ὁδύρει, καπὶ τοῖς μέλλουσι νῶ

κακοῖσι λυπεῖς, ἣτις εἴ ποτ', ὦ γύναι;

οὔτοι νομίζω σοφὸν, ὃς ἂν μέλλων θανεῖν

οἴκῳ τὸ δεῖμα τοῦλέθρου νικᾷν θέλῃ· 485

οὐδ' ὅστις "Αἰδὼν ἐγγὺς ὄντ' οἰκτίζεται

σωτηρίας ἀνελπισ· ὥς δὴ ἐξ ἐνὸς

κακῶ συνάπτει, μωρίαν τ' ὀφλισκάνει

θνήσκει θ' ὁμοίως· τὴν τύχην δ' εἰς χρεῶν.

ἡμᾶς δὲ μὴ θρήνει σύ· τὰς γὰρ ἐνθάδε 490

θυσίας ἐπιστάμεσθα καὶ γινώσκομεν.

ΙΦ. πότερος ἄρ' ὑμῶν ἐνθάδ' ὠνομασμένος

Πυλάδης κέκληται; τόδε μαθεῖν πρῶτον θέλω.

ΟΡ. ὅδ', εἴ τι δὴ σοι τοῦτ' ἐν ἡδονῇ μαθεῖν.

ΙΦ. ποίας πολίτης πατρίδος Ἑλλήνος γεγώς; 495

ΟΡ. τί δ' ἂν μαθοῦσα τόδε πλέον λάβοις, γύναι;

ΙΦ. πότερον ἀδελφῶ μητρός ἔστον ἐκ μιᾶς;

ΟΡ. φιλότῃτί γ', ἐσμέν δ' οὐ κασιγνήτω, γύναι.

ΙΦ. σοὶ δ' ὄνομα ποῖον ἔθεθ' ὁ γεννήσας πατήρ;

ΟΡ. τὸ μὲν δίκαιον Δυστυχεῖς καλοῖμεθ' ἄν. 500

- ΙΦ. οὐ τοῦτ' ἐρωτῶ· τοῦτο μὲν δὸς τῇ τύχῃ.  
 ΟΡ. ἀνώνυμοι θανόντες οὐ γελώμεθ' ἄν.  
 ΙΦ. τί δὲ φθονεῖς τοῦτ'; ἢ φρονεῖς οὕτω μέγα;  
 ΟΡ. τὸ σῶμα θύσεις τοῦμὸν, οὐχὶ τοῦνομα.  
 ΙΦ. οὐδ' ἂν πόλιν φράσειας ἥτις ἐστί σοι; 505  
 ΟΡ. ζητεῖς γὰρ οὐδὲν κέρδος, ὥς θανουμένῳ.  
 ΙΦ. χάριν δὲ δοῦναι τήνδε κωλύει τί σε;  
 ΟΡ. τὸ κλεινὸν Ἄργος πατρίδ' ἐμὴν ἐπεύχομαι.  
 ΙΦ. πρὸς θεῶν ἀληθῶς, ὦ ξέν', εἰ κεῖθεν γεγώς;  
 ΟΡ. ἐκ τῶν Μυκηνῶν, αἷ ποτ' ἦσαν ὀλβιαί. 510  
 ΙΦ. φυγὰς \*δ' ἀπῆρας πατρίδος, ἢ ποῖα τύχῃ;  
 ΟΡ. φεύγω τρόπον γε δὴ τιν' οὐχ ἑκὼν ἑκὼν.  
 ΙΦ. καὶ μὴν ποθεινός γ' ἦλθες ἐξ Ἄργους μολών. 515  
 ΟΡ. οὐκουν ἐμαντῶ γ', εἰ δὲ σοι, σὺ τοῦθ' ὄρα. 516  
 ΙΦ. ἄρ' ἂν τί μοι φράσειας ὧν ἐγὼ θέλω;  
 ΟΡ. ὥς ἐν παρέργῳ τῆς ἐμῆς δυσπραξίας. 514  
 ΙΦ. Τροίαν ἴσως οἶσθ', ἧς ἀπανταχοῦ λόγος.  
 ΟΡ. ὥς μήποτ' ὄφελόν γε, μηδ' ἰδὼν ὄναρ.  
 ΙΦ. φασὶν νιν οὐκέτ' οὔσαν οἴχεσθαι δορί.  
 ΟΡ. ἔστιν γὰρ οὕτως, οὐδ' ἄκραντ' ἠκούσατε. 520  
 ΙΦ. Ἑλένη δ' ἀφίκται δῶμα Μενέλεω πάλιν;  
 ΟΡ. ἦκει κακῶς γ' ἐλθοῦσα τῶν ἐμῶν τινί.  
 ΙΦ. καὶ ποῦ ἔστι; καί μοι γάρ τι προῦφείλει κακόν.  
 ΟΡ. Σπάρτῃ ξυνοικεῖ τῷ πάρος ξυνευνέτῃ.  
 ΙΦ. ὦ μῖσος εἰς Ἑλλήνας, οὐκ ἐμοὶ μόνῃ. 525  
 ΟΡ. ἀπέλαυσα καὶ γὰρ δὴ τι τῶν κείνης γάμων.  
 ΙΦ. νόστος δ' Ἀχαιῶν ἐγένεθ', ὥς κηρύσσεται;  
 ΟΡ. ὥς πάνθ' ἅπαξ με συλλαβοῦς' ἀνιστορεῖς.  
 ΙΦ. πρὶν γὰρ θανεῖν σε τοῦδ' ἐπαυρέσθαι θέλω.  
 ΟΡ. ἔλεγχ', ἐπειδὴ τοῦδ' ἐρᾶς· λέξω δ' ἐγώ. 530  
 ΙΦ. Κάλχας τις ἦλθε μάντις ἐκ Τροίας πάλιν;  
 ΟΡ. ὄλωλεν, ὥς ἦν ἐν Μυκηναίοις λόγος.  
 ΙΦ. ὦ πότνι, ὥς εὔ. τί γὰρ ὁ Λαέρτου γόνος;  
 ΟΡ. οὐπω νεόσθηκ' οἶκον, ἔστι δ', ὥς λόγος.  
 ΙΦ. ὄλοιτο, νόστου μήποτ' ἐς πάτρην τυχών. 535  
 ΟΡ. μηδὲν κατεύχου· πάντα τὰκείνου νοσεῖ.

- ΙΦ. Θέτιδος δὲ τῆς Νηρηΐδος ἔστι παῖς ἔτι;  
 ΟΡ. οὐκ ἔστιν· ἄλλως λέκτρ' ἔγηνεν Ἀνλίδι.  
 ΙΦ. δόλια γὰρ, ὥς γέ φασιν οἱ πεπονθότες.  
 ΟΡ. τίς εἶ ποθ'; ὥς εὖ πυνθάνει τὰφ' Ἑλλάδος. 510  
 ΙΦ. ἐκεῖθεν εἰμι· παῖς \*δ' ἔτ' οὓς' ἀπωλόμην.  
 ΟΡ. ὀρθῶς ποθεῖς ἄρ' εἰδέναι τάκεϊ, γύναι.  
 ΙΦ. τί δ' ὁ στρατηγός, ὃν λέγουσ' εὐδαιμονεῖν;  
 ΟΡ. τίς; οὐ γὰρ ὃν γ' ἐγῶδα τῶν εὐδαιμόνων.  
 ΙΦ. Ἀτρέως ἐλέγετο δὴ τις Ἀγαμέμνων ἀναξ. 515  
 ΟΡ. οὐκ οἶδ'. ἀπελθε τοῦ λόγου τούτου, γύναι.  
 ΙΦ. μὴ πρὸς θεῶν, ἀλλ' εἴφ', ἵν' εὐφρανθῶ, ξένε.  
 ΟΡ. τέθνηχ' ὁ τλήμων, πρὸς δ' ἀπώλεσέν τινα.  
 ΙΦ. τέθνηκε; ποία συμφορᾶ; τάλαιν' ἐγώ.  
 ΟΡ. τί δ' ἐστέναξας τοῦτο; μῶν προσῆκέ σοι; 520  
 ΙΦ. τὸν ὕλβον αὐτοῦ τὸν πάροιθ' ἀναστένω.  
 ΟΡ. δεινῶς γὰρ ἐκ γυναικὸς οἷχεται σφαγείς.  
 ΙΦ. ὦ πανδάκρυτος ἢ κτανοῖσα χῶ θανών.  
 ΟΡ. παῦσαί νυν ἦδη, μῆδ' ἐρωτήσης πέρα.  
 ΙΦ. τοσόνδε γ', εἰ ζῇ τοῦ τάλαιπύρου δάμαρ. 525  
 ΟΡ. οὐκ ἔστι· παῖς νιν, ὃν ἔτεχ', οὗτος ὤλεσεν.  
 ΙΦ. ὦ συνταραχθεὶς οἶκος. ὥς τί δὴ θέλων;  
 ΟΡ. πατρὸς θανόντος ἑτῆνδε τιμωρούμενος.  
 ΙΦ. φεῦ·  
 ὥς εὖ κακὸν δίκαιον εἰσεπράξατο.  
 ΟΡ. ἀλλ' οὐ τὰ πρὸς θεῶν εὐτυχεῖ δίκαιος ὢν. 530  
 ΙΦ. λείπει δ' ἐν οἴκοις ἄλλον Ἀγαμέμνων γόνον;  
 ΟΡ. λέλοιπεν Ἠλέκτραν γε παρθένον μίαν.  
 ΙΦ. τί δέ, σφαγείσης θυγατρὸς ἔστι τις λόγος;  
 ΟΡ. οὐδεὶς γε, πλὴν θανοῦσαν οὐχ ὁρᾶν φάος.  
 ΙΦ. τάλαιν' ἐκείνη χῶ κτανὼν αὐτὴν πατὴρ. 535  
 ΟΡ. κακῆς γυναικὸς χάριν ἄχαριν ἀπώλετο.  
 ΙΦ. ὁ τοῦ θανόντος δ' ἔστι παῖς Ἄργει πατρός;  
 ΟΡ. ἔστ', ἄθλιός γε, κοῦδαμοῦ καὶ πανταχοῦ.  
 ΙΦ. ψευδεῖς ὄνειροι, χαίρετ'. οὐδὲν ἦτ' ἄρα.  
 ΟΡ. οὐδ' οἱ σοφοί γε δαίμονες κεκλημένοι 570  
 πτηνῶν ὀνείρων εἰσὶν ἀψευδέστεροι.



πολὺς παραγμὸς ἐν τε τοῖς θείοις ἐν  
καὶ τοῖς βροτείοις· ἐν δὲ λείπεται μόνον.

\* \* \* \*

ὃ τ' οὐκ ἄφρων ὢν μάντεων πεισθεὶς λόγοις  
ὄλωλεν ὡς ὄλωλε τοῖσιν εἰδόσιν.

575

ΧΟ. φεῦ φεῦ· τί δ' ἡμεῖς οἳ τ' ἐμοὶ γεννήτορες;  
ἄρ' εἰσὶν; ἄρ' οὐκ εἰσὶ; τίς φράσειεν ἄν;

ΙΦ. ἀκούσατ'· ἐς γὰρ δὴ τιν' ἤκομεν λόγον,  
ὑμῖν τ' ὄνησιν, ὦ ξένοι, σπεύδουσ' ἅμα  
καμοί. τὸ δ' εὖ τμάλιστά γ' οὕτω γίγνεται, 580  
εἰ πᾶσι ταῦτόν πρᾶγμ' ἀρεσκόντως ἔχει.

θέλοις ἄν, εἰ σώσαιμί σ', ἀγγεῖλαί τί μοι  
πρὸς Ἄργος ἐλθὼν τοῖς ἐμοῖς ἐκεῖ φίλοις,  
δέλτον τ' ἐνεγκεῖν, ἣν τις οἰκτεῖρας ἐμὲ  
ἔγραψεν αἰχμάλωτος, οὐχὶ τὴν ἐμὴν 585

φονέα νομίζων χεῖρα, τοῦ νόμου δ' ὑπο  
θνήσκειν σφε, τῆς θεοῦ τάδε δίκαι' ἡγουμένης;  
οὐδένα γὰρ εἶχον ὅστις τ' ἀγγεῖλαι μολὼν  
εἰς Ἄργος αὖθις τὰς ἐμὰς ἐπιστολάς

[πέμψειε σωθεὶς τῶν ἐμῶν φίλων τινί.] 590

σὺ δ', εἰ γὰρ, ὡς ἔοικας, οὔτε δυσγενὴς  
καὶ τὰς Μυκήνας οἶσθα χοῦς καὶ γὼ θέλω,  
σώθητι, καὶ σὺ μισθὸν οὐκ αἰσχροὺς λαβὼν  
κούφων ἑκατὶ γραμμάτων σωτηρίαν.

οὗτος δ', ἐπεὶ περ πόλις ἀναγκάζει τάδε, 595  
θεᾷ γενέσθω θῦμα, χωρισθεὶς σέθεν.

ΟΡ. καλῶς ἔλεξας ἅλλα, πλὴν ἐν, ὦ ξένη·  
τὸ γὰρ σφαγῆναι τόνδ' ἐμοὶ βάρος μέγα.  
ὁ ναυστολῶν γάρ εἰμ' ἐγὼ τὰς ξυμφοράς·  
οὗτος δὲ συμπλεῖ τῶν ἐμῶν μόχθων χάριν. 600

οὐκ οὐν δίκαιον ἐπ' ὀλέθρῳ τῷ τοῦδ' ἐμὲ  
χάριν τίθεσθαι, καὶ τὸν ἐκδύναι κακῶν·  
ἀλλ' ὡς γενέσθω· τῷδε μὲν δέλτον δίδου·  
πέμψει γὰρ Ἄργος, ὥστε σοι καλῶς ἔχειν·  
ἡμᾶς δ' ὁ χρήζων κτεινέτω. τὰ τῶν φίλων 605  
αἰσχιστον ὅστις καταβαλὼν ἐς ξυμφοράς

αὐτὸς σέσωσται· τυγχάνει δ' ὃδ' ὦν φίλος,  
ὃν οὐδὲν ἦσσον ἢ ἄμ' ἐγὼς ὅρῳ θέλω.

ΙΦ. ὦ λῆμ' ἄριστον, ὡς ἅπ' εὐγενοῦς τινὸς  
ρίζης πέφυκας, τοῖς φίλοις τ' ὀρθῶς φίλος. 610  
τοιούτος εἶη τῶν ἐμῶν ὁμοσπόρων  
ὅσπερ λέλειπται. καὶ γὰρ οὐδ' ἐγὼ, ξένοι,  
ἀνάδελφός εἰμι, πλὴν ὅσ' οὐχ ὁρώσά νιν.  
ἐπεὶ δὲ βούλει ταῦτα, τόνδε πέμφομεν  
δέλτον φέροντα, σὺ δὲ θανεῖ· πολλή δέ τις 615  
προθυμία σε τοῦδ' ἔχουσα τυγχάνει.

ΟΡ. θύσει δὲ τίς με καὶ τὰ δεινὰ τλήσεται;

ΙΦ. ἐγὼ· θεᾶς γὰρ τῆσδε προστροπὴν ἔχω.

ΟΡ. ἄζηλά γ', ὦ νεᾶνι, κοῦκ εὐδαίμονα.

ΙΦ. ἀλλ' εἰς ἀνάγκην κείμεθ', ἣν φυλακτέον. 620

ΟΡ. αὐτὴ ξίφει θύουσα θῆλυς ἄρσενας;

ΙΦ. οὐκ, ἀλλὰ χαίτην ἀμφὶ σὴν χερνύσομαι.

ΟΡ. ὁ δὲ σφαγεὺς τίς; εἰ τὰδ' ἱστορεῖν με χρή.

ΙΦ. εἴσω δόμων τῶνδ' εἰσὶν οἷς μέλει τάδε.

ΟΡ. τάφος δὲ ποῖος δέξεταί μ', ὅταν θάνω; 625

ΙΦ. πῦρ ἱρὸν ἔνδον χάσμα τ' εὐρωπὸν πέτρας.

ΟΡ. φεῦ·

πῶς ἂν μ' ἀδελφῆς χεὶρ περιστείλειεν ἄν;

ΙΦ. μάταιον εὐχὴν, ὦ τάλας, ὅστις ποτ' εἶ,  
ἠϋξω· μακρὰν γὰρ βαρβάρου ναίει χθονός.  
οὐ μὲν, ἐπειδὴ τυγχάνεις Ἀργεῖος ὦν, 630  
ἀλλ' ὦν γε δυνατὸν οὐδ' ἐγὼ ἄλλείψω χάριν·  
πολὺν τε γάρ σοι κόσμον ἐνθήσω τάφῳ,  
ξανθῷ τ' ἐλαίῳ σῶμα σὸν κατασβέσω,  
καὶ τῆς ὀρείας ἀνθεμόρρυτον γάνος  
ξουθῆς μελίσσης ἐς πυρὰν βαλῶ σέθεν. 635  
ἀλλ' εἰμι, δέλτον τ' ἐκ θεᾶς ἀνακτόρων  
οἶσω· τὸ μέντοι δυσμενὲς μὴ μοῦ λάβῃς.  
φυλάσσειτ' αὐτοὺς, πρόσπολοι, δεσμῶν ἄτερ.  
ἴσως ἄελπτα τῶν ἐμῶν φίλων τινὶ  
πέμψω πρὸς Ἄργος, ὃν μάλιστα ἐγὼ φιλῶ,  
καὶ δέλτος αὐτῷ ζῶντας οὓς δοκεῖ θανεῖν 640

λέγουσα πιστὰς ἡδονὰς ἀπαγγελεῖ.

ΧΟ. κατολοφύρομαι σὲ τὸν χερνίβων στρ.  
 ῥανίσι \* μελόμενον αἵμακταις.

ΟΡ. οἶκτος γὰρ οὐ ταῦτ', ἀλλὰ χαίρετ', ὦ ξένοι. 645

ΧΟ. σὲ δὲ τύχας ἑμάκαρος, ὦ νεανία, ἀντ.  
 σεβόμεθ' ἐς πάτραν ὅτι πόδ' ἐπεμβάσει.

ΠΥ. ἄζηλά τοι φίλοισι, θνησκόντων φίλων. 650

ΧΟ. ὦ σχέτλιοι πομπαί.

φεῦ φεῦ, διόλλυσαι.

αἰαῖ αἰαῖ,

πότερος ὁ ἑμέλλων;

ἔτι γὰρ ἀμφίλογα δίδυμα μέμονε φρῆν, 955

σὲ πάρος ἢ σ' ἀναστενάξω γόοις.

ΟΡ. Πυλάδῃ, πέπονθας ταῦτὸ πρὸς θεῶν ἐμοί;

ΠΥ. οὐκ οἶδ'. ἐρωτᾷς οὐ λέγειν ἔχοντά με.

ΟΡ. τίς ἐστὶν ἡ νεάνις; ὡς Ἑλληνικῶς 660

ἀνῆρεθ' ἡμᾶς τοὺς τ' ἐν Ἰλίῳ πόνους

νόστον τ' Ἀχαιῶν τόν τ' ἐν οἰωνοῖς σοφὸν

Κάλχαντ' Ἀχιλλέως τ' ὄνομα, καὶ τὸν ἄθλιον

Ἀγαμέμνον' ὡς ᾤκτειρ', ἀνθρώπα τέ με

γυναιῖκα παῖδάς τ'. ἔστιν ἡ ξένη γένος 665

ἐκεῖθεν Ἀργεῖα τις· οὐ γὰρ ἂν ποτε

δέλτον τ' ἔπεμπε καὶ τάδ' ἐξεμάνθανεν,

ὡς κοινὰ πρᾶσσουσ', Ἄργος εἰ πρᾶσσει καλῶς.

ΠΥ. ἔφθης με μικρόν· ταῦτὰ δὲ φθάσας λέγεις,

πλὴν ἔν· τὰ γάρ τοι βασιλέων παθήματα 670

ἴσασι πάντες, ὧν ἐπιστροφὴ τις ἦν.

ἀτὰρ διῆλθε χᾶτερον λόγον τινά.

ΟΡ. τίν'; ἐς τὸ κοινὸν δούς ἄμεινον ἂν μάθοις.

ΠΥ. αἰσχρὸν θανόντος σοῦ βλέπειν ἡμᾶς φάος· 675

κοινῇ τ' ἔπλευσα, δεῖ με καὶ κοινῇ θανεῖν.

καὶ δειλίαν γὰρ καὶ κάκην κεκτήσομαι

Ἄργει τε Φωκέων τ' ἐν πολυπτύχῳ χθονί,

δόξω δὲ τοῖς πολλοῖσι, πολλοὶ γὰρ κακοὶ,

προδούς ἴσε σῶζεσθ' αὐτὸς εἰς οἴκους μόνος,

ἢ καὶ φονεύσας ἐπὶ νοσοῦσι δώμασι 680

ῥάψαι μόρον σοι σῆς τυραϊνίδος χάριν,  
 ἔγκληρον ὥς δὴ σὴν κασιγνήτην γαμῶν.  
 ταῦτ' οὖν φοβοῦμαι καὶ δι' αἰσχύνης ἔχω,  
 κοῦκ ἔσθ' ὅπως οὐ χρὴ συνεκπνεῦσαί μέ σοι  
 καὶ συσφαγῆναι καὶ πυρωθῆναι δέμας 635  
 φίλον γεγῶτα καὶ φοβούμενον ψόγον.

- CP. εὖφημα φώνει· τὰμὰ δεῖ φέρειν κακά·  
 ἀπλᾶς δὲ λύπας ἐξόν, οὐκ οἶσω διπλᾶς.  
 ὃ γὰρ σὺ λυπρὸν κάπονείδιστον λέγεις,  
 ταῦτ' ἐστὶν ἡμῖν, εἴ σε συμμοχθοῦντ' ἐμοὶ  
 κτενῶ· τὸ μὲν γὰρ εἰς ἐμ' οὐ κακῶς ἔχει,  
 πράσσονθ' ἅ πράσσω πρὸς θεῶν, λύνει βίον·  
 σὺ δ' ὀλβιός τ' εἶ, καθαρὰ τ' οὐ νοσοῦντ' ἔχεις  
 μέλαθρ', ἐγὼ δὲ δυσσεβῇ καὶ δυστυχῇ.  
 σωθεῖς δὲ παῖδας ἐξ ἐμῆς ὁμοσπόρου 695  
 κτησάμενος, ἣν ἔδωκά σοι δάμαρτ' ἔχειν,  
 ὄνομά τ' ἐμοῦ γένοιτ' ἄν, οὐδ' ἅπαις δόμος  
 πατρῶος οὐμὸς ἐξαλειφθείη ποτ' ἄν.  
 ἀλλ' ἔρπε καὶ ζῇ καὶ δόμους οἴκει πατρός.  
 ὅταν δ' ἐς Ἑλλάδ' ἱππιόν τ' Ἄργος μόλῃς, 700  
 πρὸς δεξιᾶς σε τῇσδ' ἐπισκῆπτω τάδε·  
 τύμβον τε χῶσον καπῖθες μνημεῖά μου,  
 καὶ δάκρυ' ἀδελφῇ καὶ κόμας δότῳ τάφῳ.  
 ἄγγελλε δ' ὥς ὅλωλ' ὑπ' Ἀργείας τινὸς  
 γυναικὸς, ἀμφὶ βωμὸν ἀγνισθεὶς φόνῳ. 705  
 καὶ μὴ προδῶς μου τὴν κασιγνήτην ποτὲ  
 ἔρημα κήδη καὶ δόμους ὀρώων πατρός.  
 καὶ χαῖρ'· ἐμῶν γὰρ φίλτατόν σ' ἡῦρον φίλων,  
 ὦ συγκυναγέ καὶ συνεκτραφεῖς ἐμοί,  
 ὦ πόλλ' ἐνεγκῶν τῶν ἐμῶν ἄχθῃ κακῶν. 710  
 ἡμᾶς δ' ὁ Φοῖβος, μάντις ὢν, ἐψεύσατο·  
 τέχνην δὲ θέμενος ὥς προσώταθ' Ἑλλάδος  
 ἀπήλασ' αἰδοῖ τῶν πάρος μαντευμάτων.  
 ὦ πάντ' ἐγὼ δοὺς τὰμὰ καὶ πεισθεὶς λόγοις.  
 μητέρα κατακτὰς, αὐτὸς ἀνταπόλλυμαι. 715
- ΠΥ. ἔσται τάφος σοι, καὶ κασιγνήτης λέχος

οἷκ ἂν προδοίην, ὧ τάλας, ἐπεὶ σ' ἐγὼ  
θανόντα μᾶλλον ἢ βλέπονθ' ἔξω φίλον.

[ἀτὰρ τὸ τοῦ θεοῦ γ' οὐ διέφθορέν σέ πω  
μάντευμα, κεῖ τοῦδ' ἐγγὺς ἔστηκας φόνου.]

720

ἀλλ' ἔστιν ἔστιν ἢ λίαν δυσπραξία  
λίαν διδοῦσα μεταβολὰς, ὅταν τύχη.

ΟΡ. σίγα· τὰ Φοίβου δ' οὐδὲν ὠφελεῖ μ' ἔπη·  
γυνὴ γὰρ ἦδε δωμάτων ἔξω περᾶ.

ΙΦ. ἀπέλθεθ' ὑμεῖς καὶ παρεντρεπίζετε

725

τᾶνδον μολόντες τοῖς ἐφεστῶσι σφαγῇ.

δέλτον μὲν αἶδε πολύθυροι διαπτυχαί,  
ξένοι, πάρειςιν· ἃ δ' ἐπὶ τοῖσδε βούλομαι,

ἀκούσατ'· οὐδεὶς αὐτὸς ἐν πόνοις ἀνὴρ  
ὅταν τε πρὸς τὸ θάρσος ἐκ φόβου πέσῃ.

730

ἐγὼ δὲ ταρβῶ μὴ ἀπονοστήσας χθονὸς  
θῆται παρ' οὐδὲν τὰς ἐμὰς ἐπιστολὰς  
ὁ τήνδε μέλλων δέλτον εἰς Ἄργος φέρειν.

ΟΡ. τί δῆτα βούλει; τίνος ἀμηχανεῖς πέρι;

ΙΦ. ὄρκον δότω μοι τάσδε πορθμεύσειν γραφὰς  
πρὸς Ἄργος, οἷσι βούλομαι πέμψαι φίλων.

735

ΟΡ. ἢ κἀντιδώσεις τῷδε τοὺς αὐτοὺς λόγους;

ΙΦ. τί χρῆμα δράσειν ἢ τί μὴ δράσειν, λέγε.

ΟΡ. ἐκ γῆς ἀφήσειν μὴ θανόντα βαρβάρου.

ΙΦ. δίκαιον εἶπας· πῶς γὰρ ἀγγεῖλειεν ἄν;

740

ΟΡ. ἢ καὶ τύραννος ταῦτα συγχωρήσεται;

ΙΦ. ναί·

πέισω σφε, καὐτὴ νὰς εἰσβήσω σκάφος.

ΟΡ. ὅμνυ· σὺ δ' ἔξαρχ' ὄρκον ὅστις εὐσεβής.

ΙΦ. δώσεις, λέγειν χρὴ, τήνδε τοῖς ἐμοῖς φίλοις.

ΠΥ. τοῖς σοῖς φίλοισι γράμματ' ἀποδώσω τάδε.

745

ΙΦ. καγὼ σὲ σώσω Κυνάεας ἔξω πέτρας.

ΠΥ. τίν' οὖν ἐπόμνυς τοισίδ' ὄρκιον θεῶν;

ΙΦ. Ἄρτεμιν, ἐν ἧσπερ δώμασιν τιμὰς ἔχω.

ΠΥ. ἐγὼ δ' ἀνακτά γ' οὐρανοῦ, σεμνὸν Δία.

ΙΦ. εἰ δ' ἐκλιπὼν τὸν ὄρκον ἀδικοίης ἐμέ;

750

ΠΥ. ἄνοστος εἶην· τί δὲ σὺ, μὴ σώσασά με;

ΙΦ. μήποτε κατ' Ἄργος ζῶσ' ἵχνος θείην ποδός.

ΠΥ. ἄκουε δὴ νυν ὃν παρήλθομεν λόγον.

ΙΦ. ἀλλ' οὔτις ἔστ' ἄκαιρος, ἦν καλῶς ἔχῃ.

ΠΥ. ἐξαίρετόν μοι δὸς τόδ', ἦν τι ναῦς πάθῃ, 755  
 χῆ δέλτος ἐν κλύδωνι χρημάτων μέτα  
 ἀφανῆς γένηται, σῶμα δ' ἐκσώσω μόνον,  
 τὸν ὕρκον εἶναι τόνδε μηκέτ' ἔμπεδον.

ΙΦ. ἀλλ' οἶσθ' ὃ δράσω; πολλὰ γὰρ πολλῶν κυρεῖ·  
 τάνόντα καγγεγραμμέν' ἐν δέλτου πτυχαῖς 760  
 λόγῳ φράσω σοι πάντ' ἀναγγεῖλαι φίλοις·  
 ἐν ἀσφαλεῖ γάρ· ἦν μὲν ἐκσώσεως γραφὴν,  
 αὐτὴ φράσει σιγῶσα τὰγγεγραμμένα,  
 ἦν δ' ἐν θαλάσσῃ γράμματ' ἀφανισθῇ τάδε,  
 τὸ σῶμα σώσας τοὺς λόγους σώσεις ἐμοί. 765

ΠΥ. καλῶς ἔλεξας τῶν θεῶν ἐμοῦ θ' ὕπερ.  
 σήμαινε δ' ὦ χρὴ τάσδ' ἐπιστολὰς φέρειν  
 πρὸς Ἄργος, ὃ τι τε χρὴ κλύοντά σου λέγειν.

ΙΦ. ἄγγελ' Ὀρέστῃ, παιδὶ τὰγαμέμνονος·  
 ἢ 'ν Αὐλίδι σφαγεῖς' ἐπιστέλλει τάδε 770  
 ζῶσ' Ἰφιγένεια, τοῖς ἐκεῖ δ' οὐ ζῶσ' ἔτι.

ΟΡ. ποῦ δ' ἔστ' ἐκείνη; κατθανοῦς' ἦκει πάλιν;

ΙΦ. ἦδ' ἦν ὁρᾶς σύ· μὴ λόγοις ἐκπλησέ με.  
 κόμισαί μ' ἐς Ἄργος, ὧ σύναιμε, πρὶν θανεῖν,  
 ἐκ βαρβάρου γῆς καὶ μετástησον θεᾶς 775  
 σφαγίων, ἐφ' οἷσι ξενοφόνους τιμὰς ἔχω.

ΟΡ. Πυλάδῃ, τί λέξω; ποῦ ποτ' ὄνθ' ἠύρήμεθα;

ΙΦ. ἢ σοῖς ἀραῖα δώμασιν γενήσομαι,  
 Ὀρέσθ', ἵν' αὖθις ὄνομα δις κλύων μάθῃς.

ΟΡ. ὦ θεοί. 780

ΙΦ. τί τοὺς θεοὺς ἀνακαλεῖς ἐν τοῖς ἐμοῖς;

ΟΡ. οὐδέν· πέραινε δ'· ἐξέβην γὰρ ἄλλοσε.  
 [τάχ' οὖν ἐρωτῶν σ' εἰς ἄπιστ' ἀφίξομαι.]

ΙΦ. λέγ' οὔνεκ' ἔλαφον ἀντιδοῦσά μου θεὰ  
 Ἄρτεμις ἔσωσέ μ', ἦν ἔθυσ' ἐμὸς πατὴρ  
 δοκῶν ἐς ἡμᾶς ὀξὺ φάσγανον βαλεῖν, 785  
 ἐς τῖνδε δ' ὦκισ' αἶαν. αἰδ' ἐπιστολαί,



ταῦτ' ἐστὶ τὰν δέλτοισιν ἐγγεγραμμένα.

ΠΥ. ὦ ῥαδίοις ὄρκοισι περιβαλοῦσά με,  
κάλλιστα δ' ὁμόσας, οὐ πολλὸν σχήσω χρόνον,  
τὸν δ' ὄρκον ὃν κατώμοσ' ἐμπεδώσομεν. 790  
ἰδοῦ, φέρω σοι δέλτον ἀποδίδωμί τε,

Ὅρεστα, τῇσδε σῆς κασιγνήτης πάρα.

ΟΡ. δέχομαι· παρεῖς δὲ γραμμάτων διαπτυχὰς  
τὴν ἡδονὴν πρῶτ' οὐ λόγοις αἰρήσομαι.  
ὦ φίλτάτη μοι σύγγον', ἐκπεπληγμένος 795  
ὁμως \*σ' ἀπίστῳ περιβαλὼν βραχίονι  
ἐς τέρψιν εἶμι, πυθόμενος θαυμάστ' ἐμοί.

ΧΟ. ξεῖν', οὐ δικαίως τῆς θεοῦ τὴν πρόσπολον  
χραίνεις ἀθίκτοις περιβαλὼν πέπλοις χέρα.

ΟΡ. ὦ συγκασιγνήτη τε καὶ ταῦτοῦ πατρὸς 800  
Ἀγαμέμνονος γεγῶσα, μή μ' ἀποστρέφου  
ἔχουσ' ἀδελφόν, οὐ δοκοῦσ' ἔξειν ποτέ.

ΙΦ. ἐγὼ σ' ἀδελφὸν τὸν ἐμόν; οὐ παύσει λέγων;  
τὸ δ' Ἄργος αὐτοῦ μεστὸν ἦ τε Ναυπλία.

ΟΡ. οὐκ ἔστ' ἐκεῖ σὸς, ὦ τάλαινα, σύγγονος. 805

ΙΦ. ἀλλ' ἢ Δάκαινα Τυνδαρίς σ' ἐγείνατο;

ΟΡ. Πέλοπός τε παιδὶ παιδὸς ἐκπέφυκ' ἐγώ.

ΙΦ. τί φῆς; ἔχεις τι τῶνδ' ἐμοὶ τεκμήριον;

ΟΡ. ἔχω· πατρῶων ἐκ δόμων τι πυνθάνου.

ΙΦ. οὐκ οὖν λέγειν μὲν χρή σέ, μανθάνειν δ' ἐμέ; 810

ΟΡ. [λέγοιμ' ἂν ἀκοῇ πρῶτον Ἡλέκτρας τάδε·]  
Ἀτρέως Θυέστου τ' οἶσθα γενομένην ἔριν;

ΙΦ. ἤκουσα, χρυσῆς ἄρνός ἡνίκ' ἦν πέρι.

ΟΡ. ταῦτ' οὖν ὑφήνασ' οἶσθ' ἐν εὐπῆνοις ὑφαῖς;

ΙΦ. ὦ φίλτατ', ἐγγὺς τῶν ἐμῶν κάμπτεται φρενῶν. 815

ΟΡ. εἰκὼ τ' ἐν ἱστοῖς, ἡλίου μετὰστασιν;

ΙΦ. ὕφηναι καὶ τόδ' εἶδος εὐμίτοις πλοκαῖς.

ΟΡ. καὶ λούτρ' ἐς Αὔλιν μητρὸς ἀνεδέξω πάρα;

ΙΦ. οἶδ'. οὐ γὰρ ὁ γάμος ἐσθλὸς ὢν μ' ἀφείλετο.

ΟΡ. τί γάρ; κόμας σὰς μητρὶ δοῦσα σῇ φέρειν; 820

ΙΦ. μνημεῖά γ' ἀντὶ σώματος τοῦμοῦ τάφω.

ΟΡ. ἂ δ' εἶδον αὐτὸς, τάδε φράσω τεκμήρια.

Πέλοπος παλαιὰν ἐν δόμοις λόγχην πατρός,  
 ἣν χερσὶ πάλλων παρθένον Πισάτιδα  
 ἐκτῆσαθ' Ἴπποδάμειαν Οἰνόμαον κτανὼν, 825  
 ἐν παρθενῶσι τοῖσι σοῖς κεκρυμμένην.

ΙΦ. ὦ φίλτατ', οὐδὲν ἄλλο, φίλτατος γὰρ εἶ,  
 ἔχω σ', Ὀρέστα, τηλύγε-  
 τον χθονὸς ἀπὸ πατρίδος, Ἀργόθεν, ὦ φίλος. 830

ΟΡ. καγὼ σε τὴν θανούσαν, ὥς δοξάζεται.  
 κατὰ δὲ δάκρυα κατὰ δὲ γόος ἅμα \*καὶ χαρὰ  
 τὸ σὸν νοτίζει βλέφαρον, ὡσαύτως δ' ἐμόν.

ΙΦ. \*τότε σε, τότε ἔτι βρέφος  
 ἔλιπον ἀγκάλαισι νεαρὸν τροφου 835  
 νεαρὸν ἐν δόμοις.

ὦ κρείσσον' ἢ λόγοισιν εὐτυχῶν [ἐμοῦ] τύχαν·  
 τί φῶ; θαυμάτων πέρα καὶ λόγον  
 πρόσω τάδ' ἐπέβα. 840

ΟΡ. τὸ λοιπὸν εὐτυχοῦμεν ἀλλήλων μέτα.

ΙΦ. ἄτοπον ἄδονὰν ἔλαβον, ὦ φίλαι·  
 δέδοικα δ' ἐκ χερῶν με μὴ πρὸς αἰθέρα  
 ἀμπτάμενος φύγῃ.

ὦ Κυκλωπίδες ἐστίαι, ὦ πατρίς, 845

Μυκῆνα φίλα,  
 χάριν ἔχω ζωᾶς, χάριν ἔχω τροφᾶς,  
 ὅτι μοι συνομαίμονα  
 τόνδε δόμοισιν ἐξεθρέψω φάος.

ΟΡ. γένει μὲν εὐτυχοῦμεν, ἐς δὲ συμφορὰς, 850  
 ὦ σύγγον', ἡμῶν δυστυχῆς ἔφυ βίος.

ΙΦ. ἐγὼ δ' \*ἅ μέλεος οἶδ', ὅτε φάσγανον  
 δέρα θῆκέ μοι μελεόφρων πατήρ.

ΟΡ. οἴμοι. δοκῶ γὰρ οὐ παρών σ' ὁρᾶν ἐκεῖ. 855

ΙΦ. ἀνυμέναιος, \*ὦ σύγγον', Ἀχιλλέως  
 ἐς κλισίαν λέκτρων  
 δόλιον ὅτ' ἀγόμαν·

παρὰ δὲ βωμὸν ἦν δάκρυα καὶ γόοι. 860

φεῦ φεῦ χερνίβων \*τῶν ἐκεῖ.

ΟΡ. ὦμῶσα καγὼ τόλμαν ἦν ἔτλη πατήρ.

- ΙΦ. ἀπάτορ ἀπάτορα πότμον ἔλαχον \*ἔλαχον,  
 ἄλλα δ' ἐξ ἄλλων κυρεῖ 855
- ΟΡ. εἰ σὸν γ' ἀδελφὸν, ὦ τάλαιν', ἀπώλεσας.
- ΙΦ. δαίμονος τύχα τινός.  
 ὦ μελέα δεινᾶς τόλμας. δεῖν' ἔτλαν,  
 [δεῖν' ἔτλαν,] ὦμοι σύγγονε. 870  
 παρὰ δ' ὀλίγον ἀπέφυγες ὄλεθρον ἀνόσιον  
 ἐξ ἐμᾶν δαῖχθεις χερῶν.  
 ἃ δ' ἐπ' αὐτοῖς τίς τελευτά;  
 τίς τύχα μοι συγκυρήσει;  
 τίνα σοι πόρον εὐρομένα 875  
 πάλιν ἀπὸ πόλεως, ἀπὸ φόνου πέμψω  
 πατρίδ' ἐς Ἀργεῖαν, πρὶν [ἐπὶ] ξίφος αἵματι 880  
 σῶ πελάσαι; τόδε [τόδε] σὸν, ὦ μελέα ψυχὰ,  
 χρέος ἀνευρίσκειν.  
 πότερον κατὰ χέρσον, οὐχὶ ναῖ,  
 ἀλλὰ ποδῶν ῥιπᾷ; 885  
 θανάτῳ πελάσεις ἄρα βάρβαρα φῦλα  
 καὶ δι' ὁδοὺς ἀνόδους στείχων. διὰ Κυανέας μὴν  
 στενοπόρου πέτρας 890  
 μακρὰ κέλευθα ναῖοισιν δρασμοῖς.  
 τάλαινα τάλαινα.  
 τίς ἂν οὖν τάδ' ἂν ἢ θεὸς ἢ βροτὸς ἢ 895  
 τι τῶν ἀδοκῆτων  
 πόρον εὐπορον ἐξανύσαι,  
 δυοῖν τοῖν μόνοιν  
 Ἀτρεΐδαιν [φανεῖ] κακῶν ἔκλυσιν;  
 ΧΟ. ἐν τοῖσι θαυμαστοῖσι καὶ μύθων πέρα 900  
 τάδ' εἶδον αὐτὴ κοῦ κλύουσ' ἀπ' ἀγγέλων.  
 ΠΥ. τὸ μὲν φίλους ἐλθόντας εἰς ὄψιν φίλων,  
 Ὅρέστα, χειρῶν περιβολὰς εἰκὸς λαβεῖν·  
 λήξαντα δ' οἴκτων καπ' ἐκεῖν' ἐλθεῖν χρεῶν,  
 ὅπως τὸ κλεινὸν ὄνομα τῆς σωτηρίας 905  
 λαβόντες ἐκ γῆς βησόμεσθα βαρβάρου.  
 σοφῶν γὰρ ἀνδρῶν ταῦτα, μὴ ἑκβάντας τύχης,  
 καιρὸν λαβόντας, ἡδονὰς ἄλλας λαβεῖν.

- ΟΡ. καλῶς ἔλεξας· τῇ τύχῃ δ' οἶμαι μέλειν  
τοῦδε ξὺν ἡμῖν· ἦν δέ τις πρόθυμος ἦ, 910  
σθένειν τὸ θεῖον μᾶλλον εἰκότως ἔχει.
- ΙΦ. οὐ μὴ μ' ἐπίσχῃς οὐδ' ἀποστήσεις λόγου  
πρῶτον πυθέσθαι τίνα ποτ' Ἠλέκτρα πότμον  
εἶληχε βιότου· φίλα γὰρ ἔσται πάντ' ἐμοί.
- ΟΡ. τῷδε ξυνοικεῖ βίον ἔχουσ' εὐδαίμονα. 915
- ΙΦ. οὗτος δὲ ποδαπὸς, καὶ τίνος πέφυκε παῖς;
- ΟΡ. Στρόφιος ὁ Φωκεὺς τοῦδε κλήζεται πατήρ.
- ΙΦ. ὁ δ' ἐστὶ γ' Ἀτρέως θυγατρὸς, ὁμογενὴς ἐμός;
- ΟΡ. ἀνεψιός γε, μόνος ἐμοὶ σαφὴς φίλος.
- ΙΦ. οὐκ ἦν τόθ' οὗτος ὅτε πατήρ ἔκτεινέ με. 920
- ΟΡ. οὐκ ἦν· χρόνον γὰρ Στρόφιος ἦν ἅπαις τινά.
- ΙΦ. χαῖρ' ὦ πόσις μοι τῆς ἐμῆς ὁμοσπόρου.
- ΟΡ. καμὸς γε σωτήρ, οὐχὶ συγγενὴς μόνον.
- ΙΦ. τὰ δεινὰ δ' ἔργα πῶς ἔτλης μητρὸς πέρι;
- ΟΡ. σιγῶμεν αὐτά· πατρὶ τιμωρῶν ἐμῷ. 925
- ΙΦ. ἢ δ' αἰτία τίς ἀνθ' ὅτου κτείνει πόσιν;
- ΟΡ. ἕα τὰ μητρός· οὐδὲ σοὶ κλύειν καλόν.
- ΙΦ. σιγῶ· τὸ δ' Ἄργος πρὸς σὲ νῦν ἀποβλέπει;
- ΟΡ. Μενέλαος ἀρχει· φυγάδες ἐσμέν ἐκ πάτρας.
- ΙΦ. οὐ πού νοσοῦντας θεῖος ὕβρισεν δόμους; 930
- ΟΡ. οὐκ, ἀλλ' Ἑρινῦν δεῖμά μ' ἐκβάλλει χθονός.
- ΙΦ. ταῦτ' ἄρ' ἐπ' ἀκταῖς κἀνθάδ' ἠγγέλθης μανείς.
- ΟΡ. ὥφθημεν οὐ νῦν πρῶτον ὄντες ἄθλιοι.
- ΙΦ. ἔγνωκα, μητρός \*σ' οὐνεκ' ἠλάστρουν θεαί.
- ΟΡ. ὥσθ' αἱματηρὰ στόμι' ἐπεμβαλεῖν ἐμοί. 935
- ΙΦ. τί γάρ ποτ' ἐς γῆν τήνδ' ἐπόρθμευσας πόδα;
- ΟΡ. Φοίβου κελευσθεὶς θεσφάτοις ἀφικόμην.
- ΙΦ. τί χρῆμα τδράσειν; ῥητὸν ἢ σιγώμενον;
- ΟΡ. λέγοιμ' ἂν· ἀρχαὶ δ' αἶδε μοι πολλῶν πόνων.  
ἐπεὶ τὰ μητρὸς ταῦθ' ἃ σιγῶμεν κακὰ 940  
ἐς χεῖρας ἦλθε, μεταδρομαῖς Ἑρινύων  
ἠλαυνόμεσθα φυγάδες, τένθεν μοι πόδα  
ἐς τὰς Ἀθήνας τδὴ γ' ἔπεμψε Λοξίας,  
δίκην παρασχεῖν ταῖς ἀνωνύμοις θεαῖς.

ἔστιν γὰρ ὅσια ψῆφος, ἣν Ἄρει ποτὲ 945  
 Ζεὺς εἴσατ' ἐκ τοῦ δὴ χερῶν μιάσματος.  
 ἐλθὼν δ' ἐκείσε, πρῶτα μὲν \*μ' οὐδεὶς ξένων  
 ἐκὼν ἐδέξαθ', ὡς θεοῖς στυγούμενον·  
 οἱ δ' ἔσχον αἰδῶ, ξένια μονοτράπεζά μοι  
 παρέσχον οἴκων ὄντες ἐν ταύτῳ στέγει, 950  
 σιγῇ δ' ἐτεκτήναντ' ἀπρόσφθεγκτόν μ', ὅπως  
 δαιτὸς γενοίμην πώματός τ' αὐτῶν δίχα,  
 ἐς δ' ἄγγος ἴδιον ἴσον ἅπασι βακχίου  
 μέτρημα πληρώσαντες εἶχον ἡδονήν.  
 καῶγ' ἐλέγξαι μὲν ξένους οὐκ ἡξίουں, 975  
 ἡλγουν δὲ σιγῇ καδόκουں οὐκ εἰδέναί,  
 μέγα στενάζων, οὐνεκ' ἦν μητρὸς φονεὺς.  
 κλύω δ' Ἀθηναίοισι τὰμὰ δυστυχῇ  
 τελετὴν γενέσθαι, κατὶ τὸν νόμον μένειν,  
 χοῆρες ἄγγος Παλλάδος τιμᾶν λεών. 960  
 ὡς δ' εἰς Ἄρειον ὄχθον ἦκον, ἐς δίκην  
 ἔστην, ἐγὼ μὲν θάτερον λαβὼν βάθρον,  
 τὸ δ' ἄλλο πρέσβειρ' ἥπερ ἦν Ἑρινύων,  
 εἰπὼν \*δ' ἀκούσας θ' αἵματος μητρὸς πέρι  
 Φοῖβός μ' ἔσωσε μαρτυρῶν· ἴσας δέ μοι 965  
 ψήφους διηρίθμησε Παλλὰς ὠλένη,  
 νικῶν δ' ἀπῆρα φόνια πειρατήρια.  
 ὅσαι μὲν οὖν ἔζοντο πεισθεῖσαι δίκη,  
 ψῆφον παρ' αὐτὴν ἱρὸν ὠρίσαντ' ἔχειν·  
 ὅσαι δ' Ἑρινῦν οὐκ ἐπέισθησαν νόμῳ, 970  
 δρόμοις ἀνδρύτοισιν ἡλάστρουں μ' αἰεὶ,  
 ἕως ἐς ἀγνὸν ἦλθον αὖ Φοῖβου πέδον,  
 καὶ πρόσθεν ἀδύτων ἐκταθεὶς νῆστις βορᾶς  
 ἐπώμοσ' αὐτοῦ βίον ἀπορρήξειν θανῶν,  
 εἰ μὴ με σώσει Φοῖβος, ὅς μ' ἀπώλεσεν. 975  
 ἐντεῦθεν αὐδὴν τρίποδος ἐκ χρυσοῦ λακῶν  
 Φοῖβός μ' ἐπεμψε δεῦρο διοπετὲς λαβεῖν  
 ἄγαλμ' Ἀθηνῶν τ' ἐγκαθιδρῦσαι χθονί.  
 ἀλλ' ἦνπερ ἡμῖν ὤρισεν σωτηρίαν,  
 σύμπραξον· ἦν γὰρ θεᾶς κατάσχωμεν βρέτας, 980

μανιῶν τε λήξω καὶ σὲ πολυκώπῳ σκάφει  
 στείλας Μυκῆναις ἐγκαταστήσω πάλιν.  
 ἀλλ', ὦ φιληθείς, ὦ κασίγνητον κάρα,  
 σῶσον πατρῶον οἶκον, ἔκσωσον δ' ἐμέ·  
 ὡς τὰμ' ὄλωλε πάντα καὶ τὰ Πελοπιδῶν, 935  
 οὐράνιον εἰ μὴ ληψόμεσθα θεᾶς βρέτας.

ΧΟ. δεινὴ τις ὄργη δαιμόνων ἐπέξεσε  
 τὸ Ταντάλειον σπέρμα διὰ πόνων τ' ἄγει.

ΙΦ. τὸ μὲν πρόθυμον πρὶν σε δεῦρ' ἐλθεῖν ἔχω  
 Ἄργει γενέσθαι καὶ σὲ, σύγγον', εἰσιδεῖν, 990  
 θέλω δ' ἄπερ σὺ, σέ τε μεταστῆσαι πόνων  
 νοσοῦντά τ' οἶκον, οὐχὶ τῷ κτανόντι με  
 θυμουμένη, πατρῶον ὀρθῶσαι †θέλω·  
 σφαγῆς τε γὰρ σῆς χεῖρ' ἀπαλλάξαιμεν ἂν  
 σῶσαιμι δ' οἴκους· τὴν θεὸν δ' ὅπως λάθω 995  
 δέδοικα καὶ τύραννον, ἥνικ' ἂν κενὰς  
 κρηπίδας εὖρη λαΐνας ἀγάλματος.  
 πῶς δ' οὐ θανούμαι; τίς δ' ἔνεστί μοι λόγος;  
 ἀλλ' εἰ μὲν ἐν τι τοῦθ' ὁμοῦ γενήσεται,  
 ἄγαλμά τ' οἴσεις καὶ μ' ἐπ' εὐπρύμνου νεῶς 1000  
 ἄξεις, τὸ κινδύνευμα γίγνεται καλόν·  
 τούτου δὲ χωρισθεῖς ἐγὼ μὲν ὄλλυμαι,  
 σὺ δ' ἂν τὸ σαντοῦ θέμενος εἴ νόστου τύχοις.  
 οὐ μὴν τι φεύγω γ' οὐδέ σ' εἰ θανεῖν χρεὼν  
 σῶσασαν· οὐ γὰρ ἄλλ' ἀνὴρ μὲν ἐκ δόμων 1005  
 θανὼν ποθεινός, τὰ δὲ γυναικὸς ἀσθενῇ.

ΟΡ. οὐκ ἂν γενοίμην σοῦ τε καὶ μητρὸς φονεὺς·  
 ἄλις τὸ κείνης αἷμα, κοινόφρων δὲ σοὶ  
 καὶ ζῆν θέλοιμ' ἂν καὶ θανὼν λαχεῖν ἴσον.  
 [ἦξω δέ γ', ἥνπερ μὴ αὐτὸς ἐνταυθοῖ πέσω, 1010  
 πρὸς οἶκον, ἢ σοῦ κατθανὼν μενῶ μέτα.]  
 γνώμης δ' ἄκουσον· εἰ πρόσαντες ἦν τόδε  
 Ἀρτέμιδι, πῶς ἂν Λοξίας ἐθέσπισε  
 κομίσαι μ' ἄγαλμα θεᾶς πόλισμα Παλλάδος  
 καὶ σὸν πρόσωπον εἰσιδεῖν; ἅπαντα γὰρ 1015  
 συνθεῖς τάδ' εἰς ἓν νόστον ἐλπίζω λαβεῖν.



- ΙΦ. πῶς οὖν γένοιτ' ἂν ὥστε μήθ' ἡμᾶς θανεῖν  
λαβεῖν θ' ἂ βουλόμεσθα; τῇδε γὰρ νοσεῖ  
νόστος πρὸς οἴκους· ἡ δὲ βούλησις πάρα.
- ΟΡ. ἄρ' οὖν τύραννον διολέσαι δυναίμεθ' ἂν; 1020
- ΙΦ. δεινὸν τόδ' εἶπας, ξενοφονεῖν ἐπήλυδας.
- ΟΡ. ἀλλ' εἰ σὲ σώσει καὶ μέ, κινδυνευτέον.
- ΙΦ. οὐκ ἂν δυναίσθην, τὸ δὲ πρόθυμον ἤνεσα.
- ΟΡ. τί δ', εἴ με ναῶ τῷδε κρύψειας λάθρα;
- [ΙΦ. ὡς δὴ σκότος λαβόντες ἔξω θείμεν ἂν; 1025
- ΟΡ. κλεπτῶν γὰρ ἡ νύξ, τῆς δ' ἀληθείας τὸ φῶς.]
- ΙΦ. εἴς' ἔνδον ἱεροῦ φύλακες, οὓς οὐ λήσομεν.
- ΟΡ. οἴμοι· διεφθάρμεσθα· πῶς σωθεῖμεν ἂν;
- ΙΦ. ἔχειν δοκῶ μοι καὶνὸν ἐξεύρημά τι.
- ΟΡ. ποῖόν τι; δόξης μετάδος, ὥς καγὼ μάθω. 1030
- ΙΦ. ταῖς σαῖς ἀνίαις χρήσομαι σοφίσμασιν.
- ΟΡ. δειναὶ γὰρ αἱ γυναῖκες εὐρίσκειν τέχνας.
- ΙΦ. φονέα σε φήσω μητρὸς ἐξ Ἀργούς μολεῖν.
- ΟΡ. χρήσαι κακοῖσι τοῖς ἐμοῖς, εἰ κερδανεῖς.
- ΙΦ. ὥς οὐ θέμις σε λέξομεν θύειν θεῶ, 1035
- ΟΡ. τίν' αἰτίαν ἔχουσ'; ὑποπτεύω τι γάρ.
- ΙΦ. οὐ καθαρὸν ὄντα, τὸ δ' ὅσιον δώσω φόνῳ.
- ΟΡ. τί δῆτα μᾶλλον θεᾶς ἄγαλμ' ἀλίσκεται;
- ΙΦ. πόντου σε πηγαῖς ἀγνίσαι βουλήσομαι,
- ΟΡ. ἔτ' ἐν δόμοισι βρέτας, ἐφ' ᾧ πεπλεύκαμεν. 1040
- ΙΦ. κακέϊνο νύφαι, σοῦ θιγόντος ὥς, ἐρῶ.
- ΟΡ. ποῖ δῆτα; πόντου νοτερόν εἶπας ἐκβολον;
- ΙΦ. οὐ ναῦς χαλινοῖς λινοδέτοις ὀρμεῖ σέθεν.
- ΟΡ. σὺ δ' ἢ τις ἄλλος ἐν χεροῖν οἴσει βρέτας;
- ΙΦ. ἐγώ· θιγεῖν γὰρ ὅσιόν ἐστ' ἐμοὶ μόνῃ. 1045
- ΟΡ. Πυλάδης δ' ὅδ' ἡμῖν ποῦ τετάσσεται φόνου;
- ΙΦ. ταῦτόν χεροῖν σοὶ λέξεται μίασμ' ἔχων.
- ΟΡ. λάθρα δ' ἀνακτος ἢ εἰδότος δράσεις τάδε;
- ΙΦ. πείσασα μύθοις· οὐ γὰρ ἂν λάθοιμί γε.
- ΟΡ. καὶ μὴν νεῶς γε πίτυλος εὐήρης πάρα. 1050
- σοὶ δὴ μέλειν χρή τᾶλλ' ὅπως ἔξει καλῶς.  
ἐνὸς μόνου δεῖ, τάσδε συγκρῦψαι τάδε.

ἀλλ' ἀντίαζε καὶ λόγους πειστηρίους  
 εὖρισκ'. ἔχει τοι δύναμιν εἰς οἶκτον γυνή.  
 τὰ δ' ἄλλ', ἴσως ἂν πάντα συμβαίῃ καλῶς. 1055

ΙΦ. ὦ φίλταται γυναῖκες, εἰς ὑμᾶς βλέπω,  
 καὶ τὰμ' ἐν ὑμῖν ἐστὶν ἢ καλῶς ἔχειν  
 ἢ μηδὲν εἶναι καὶ στερηθῆναι πάτρας  
 [φίλου τ' ἀδελφοῦ φιλάτης τε συγγόνου].  
 καὶ πρῶτα μὲν μοι τοῦ λόγου τὰδ' ἀρχέτω. 1060  
 γυναῖκές ἐσμεν, φιλόφρον ἀλλήλαις γένος,  
 σῶζειν τε κοινὰ πράγματ' ἀσφαλέςταται.  
 σιγήσαθ' ἡμῖν καὶ συνεκπονήσατε  
 φυγὰς. καλόν τοι γλῶσσ' ὅτῃ πιστὴ παρῇ.  
 ὁρᾶτε δ' ὡς τρεῖς μία τύχη τοὺς φιλάτους 1065  
 ἢ γῆς πατρῴας νόστος ἢ θανεῖν ἔχει.  
 σωθεῖσα δ', ὡς ἂν καὶ σὺ κοινῶνῃς τύχης,  
 σώσω σ' ἐς Ἑλλάδ'. ἀλλὰ πρὸς σε δεξιᾶς,  
 σὲ καὶ σ' ἱκνοῦμαι, σὲ δὲ φίλης παρηίδος  
 γονάτων τε καὶ τῶν ἐν δόμοισι φιλάτων, 1070  
 μητρὸς πατρός τε καὶ τέκνων, ὅτῃ κυρεῖ.  
 τί φατέ; τίς ὑμῶν φησὶν, ἢ τίς οὐ θέλει,  
 φθέγξασθε, ταῦτα. μὴ γὰρ αἰνουσῶν λόγους  
 ὀλῶλα καὶ γὰρ κασίγνητος τάλας.

ΧΟ. θάρσει, φίλη δέσποινα, καὶ σῶζον μόνον. 1075  
 ὡς ἔκ γ' ἐμοῦ σοι πάντα σιγηθήσεται,  
 ἴστω μέγας Ζεὺς, ὦν ἐπισκίπτεις πέρι.

ΙΦ. ὄναισθε μύθων καὶ γένοισθ' εὐδαίμονες.  
 σὸν ἔργον ἤδη καὶ σὸν εἰσβαίνειν δόμους·  
 ὡς αὐτίχ' ἤξει τῇσδε κοίρανος χθονὸς 1080  
 θυσίαν ἐλέγχων, εἰ κατείργασται, ξένων.  
 ὦ πότνι, ἥπερ μ' Αὐλίδος κατὰ πτυχὰς  
 δεινῆς ἔσωσας ἐκ πατροκτόνου χερὸς,  
 σῶσόν με καὶ νῦν τοῖσδε τ'. ἢ τὸ Λοξίου  
 οἰκέτι βροτοῖσι διὰ σ' ἐτήτυμον στόμα. 1085  
 ἀλλ' εὐμενῆς ἔκβηθι βαρβάρου χθονὸς  
 ἐς τὰς Ἀθήνας· καὶ γὰρ ἐνθάδ' οὐ πρέπει  
 ναίειν, παρόν σοι πόλιν ἔχειν εὐδαίμονα.

ΧΟ.

ὄρνις, ἃ παρὰ πετρίνας  
 πόντου δειράδας, ἄλκυων,  
 ἔλεγον οἶτον αἰίδεις,  
 εὐξύνετον ξυνετοῖς βοᾶν,  
 ὅτι πόσιν κελαδεῖς αἰὲ μολπαῖς,  
 ἐγὼ σοι παραβάλλομαι  
 θρήνους, ἄπτερος ὄρνις,  
 ποθοῦς Ἑλλάνων ἀγόρους,  
 ποθοῦς Ἄρτεμιν λοχίαν,  
 ἃ παρὰ Κύνθιον ὄχθον οἰκεῖ  
 φοίνικά θ' ἀβροκόμαν  
 δάφναν τ' εὐερνέα καὶ  
 γλαυκᾶς θαλλὸν ἱρὸν ἐλαίας,  
 Λατοῖς ὠδῖνα φίλαν,  
 λίμναν θ' εἰλίσσουσαν ὕδωρ  
 κύκλιον, ἔνθα κύκνος μελω-  
 δὸς Μούσας θεραπεύει.  
 ὦ πολλαὶ δακρύων λιβάδες,  
 αἱ παρηγίδας εἰς ἐμὰς  
 ἔπεσον, ἀνίκα πύργων  
 ὀλομένων ἐν ναυσὶν ἔβαν  
 πολεμίων ἐρετμοῖσι καὶ λόγχαις,  
 ζαχρύσον δὲ δι' ἐμπολᾶς  
 νόστον βάρβαρον ἦλθον,  
 ἔνθα τᾶς ἐλαφοκτόνου  
 θεᾶς ἀμφίπολον κόραν  
 παῖδ' Ἀγαμεμνονίαν λατρεύω  
 βωμούς τε μηλοθύτας,  
 ζηλοῦσα τὰν διὰ παν-  
 τὸς δυσδαίμον'. ἐν γὰρ ἀνάγκαις  
 οὐ κάμνει σύντροφος ὦν.  
 μεταβάλλει δ' εὐδαιμονία.  
 τὸ δὲ μετ' εὐτυχίας κακοῦ-  
 σθαι θνατοῖς βαρὺς αἰών.  
 καὶ σὲ μὲν, πότνι', Ἀργεῖα  
 πεντηκόντορος οἶκον ἄξει·

στρ. α'.

1060

1095

1100

1105

ἀντ. α'.

1110

1115

1120

στρ. β'.

- συρίζων δ' ὁ κηροδέτας 1123  
 κάλαμος οὐρείου Πανὸς  
 κώπαις ἐπιθωΐξει,  
 ὁ Φοῖβός θ' ὁ μάντις ἔχων  
 κελαδον ἐπτατόνου λύρας  
 αἰείδων πέμψει λιπαρὰν 1130  
 [εἰς] Ἀθηναίων ἐπὶ γᾶν.  
 ἐμὲ δ' αὐτοῦ προλιποῦ-  
 σα βήσει ῥοθίοις πλάταισιν·  
 [ἀέρι δ'] ἰστία \*δὲ πρότονοι κατὰ πρῶραν ὑπὲρ  
 στόλον ἐκπετάσουσι πόδας \*τε 1135  
 ναὸς ὠκυπόμπου.  
 λαμπροὺς ἵπποδρόμους βαίην, ἀντ. β'.  
 ἔνθ' εὐάλιον ἔρχεται πῦρ·  
 οἰκείων δ' ὑπὲρ θαλάμων  
 πτέρυγας ἐν νώτοισιν ἐμοῖς 1140  
 λήξαιμι θοάζουσα·  
 χοροῖς δὲ σταίην, ὅθι καὶ  
 ὁ παρθένος εὐδοκίμων γάμων,  
 πέρι πόδ' εἰλίσσουσα φίλας 1145  
 πρὸς ἡλίκων θιάσους  
 ἐς ἀμίλλας, χαρίτων  
 χαίτας \*τ' εἰς ἔριν ἀβρόπλουτον  
 ὀρνυμένα, πολυποίκιλα φάρεα καὶ πλοκάμους  
 περιβαλλομένα γέ- 1150  
 νυν συνεσκίαζον.

## ΘΟΑΣ.

- ποῦ 'σθ' ἡ πυλωρὸς τῶνδε δωμάτων γυνή  
 Ἑλληνίς; ἥδη τῶν ξένων κατήρξατο,  
 ἀδύτοις \*τ' ἐν ἀγνοῖς σῶμα λάμπονται πυρί; 1155  
 ΧΟ. ἥδ' ἐστίν, ἡ σοι πάντ', ἄναξ, ἐρεῖ σαφῶς.  
 ΘΟ. ἔα·  
 τί τόδε μεταίρεις ἐξ ἀκινήτων βάθρῳ.,  
 Ἀγαμέμνονος παῖ, θεᾶς ἄγαλμ' ἐν ὠλέναις;  
 ΙΦ. ἄναξ, ἔχ' αὐτοῦ πόδα σὸν ἐν παραστάσιν.

- ΘΟ. τί δ' ἔστιν, Ἰφιγένεια, καινὸν ἐν δόμοις; 1160
- ΙΦ. ἀπέπτυσ'· ὅσῃα γὰρ δίδωμ' ἔπος τόδε.
- ΘΟ. τί φροιμιάζει νεοχμὸν; ἐξαύδα σαφῶς.
- ΙΦ. οὐ καθαρὰ μοι τὰ θύματ' ἠγρεύσασθ', ἄναξ.
- ΘΟ. τί τοῦκδιδάξαν τοῦτό σ'; ἢ δόξαν λέγεις;
- ΙΦ. βρέτας τὸ τῆς θεοῦ πάλιν ἔδρας ἀπεστράφη. 1165
- ΘΟ. αὐτόματον, ἢ νιν σεισμὸς ἔστρεψε χθονός;
- ΙΦ. αὐτόματον· ὅψιν δ' ὀμμάτων ξυνήρμωσεν.
- ΘΟ. ἢ δ' αἰτία τίς; ἢ τὸ τῶν ξένων μύσος;
- ΙΦ. ἦδ', οὐδὲν ἄλλο· δεινὰ γὰρ δεδράκατον.
- ΘΟ. ἀλλ' ἢ τιν' ἔκανον βαρβάρων ἀκτῆς ἐπι; 1170
- ΙΦ. οἰκεῖον ἦλθον τὸν φόνον κεκτημένοι.
- ΘΟ. τίν'; εἰς ἔρον γὰρ τοῦ μαθεῖν πεπτώκαμεν.
- ΙΦ. μητέρα κατειργάσαντο κοινωνῶ ξίφει.
- ΘΟ. Ἀπολλον, οὐδ' ἐν βαρβάροις ἔτλη τόδ' ἄν.
- ΙΦ. πάσης διωγμοῖς ἠλάθησαν Ἑλλάδος. 1175
- ΘΟ. ἢ τῶνδ' ἕκατι δῆτ' ἄγαλμ' ἔξω φέρεις;
- ΙΦ. σεμνὸν γ' ὑπ' αἰθέρ', ὡς μεταστήσω φόνου.
- ΘΟ. μίασμα δ' ἔγνωσ τοῖν ξένοιν ποίῳ τρόπῳ;
- ΙΦ. ἠλεγχον, ὡς θεᾶς βρέτας ἀπέστράφη πάλιν.
- ΘΟ. σοφὴν σ' ἔθρεψεν Ἑλλάς, ὡς ἦσθου καλῶς. 1180
- ΙΦ. καὶ νῦν καθεῖσαν δέλεαρ ἠδύ μοι φρενῶν.
- ΘΟ. τῶν Ἀργόθεν τι φίλτρον ἀγγέλλοντέ σοι;
- ΙΦ. τὸν μόνον Ὀρέστην ἐμὸν ἀδελφὸν εὐτυχεῖν.
- ΘΟ. ὡς δὴ σφε σώσαις ἠδοναῖς ἀγγελμάτων;
- ΙΦ. καὶ πατέρα γε ζῆν καὶ καλῶς πράσσειν ἐμόν. 1185
- ΘΟ. σὺ δ' ἐς τὸ τῆς θεοῦ γ' ἐξένευσας εἰκότως.
- ΙΦ. παῖσάν γε μισοῦς Ἑλλάδ', ἢ μ' ἀπώλεσεν.
- ΘΟ. τί δῆτα δρῶμεν, φράζε, τοῖν ξένοιν πέρι;
- ΙΦ. τὸν νόμον ἀνάγκη τὸν προκείμενον σέβειν.
- ΘΟ. οὐκουν ἐν ἔργῳ χέρνιβες ξίφος τε σόν; 1190
- ΙΦ. ἀγνοῖς καθαρμοῖς πρῶτά νιν νίψαι θέλω.
- ΘΟ. πηγαῖσιν ὑδάτων ἢ θαλασσίᾳ δρόσῳ;
- ΙΦ. θάλασσα κλύζει πάντα τὰνθρώπων κακά.
- ΘΟ. ὀσιώτερον γοῦν τῇ θεῷ πέσοιεν ἄν.
- ΙΦ. καὶ τὰμά γ' οὕτω μᾶλλον ἂν καλῶς ἔχοι. 1195

- ΘΟ. οὐκουν πρὸς αὐτὸν ναὸν ἐκπίπτει κλύδων;  
 ΙΦ. ἐρημίας δεῖ· καὶ γὰρ ἄλλα δράσομεν.  
 ΘΟ. ἄγ' ἔνθα χρήσεις· οὐ φιλῶ τ' ἄρρηθ' ὄρεν.  
 ΙΦ. ἀγνιστέον μοι καὶ τὸ τῆς θεοῦ βρέτας.  
 ΘΟ. εἴπερ γε κηλὶς ἔβαλέ νιν μητροκτόνος. 1200  
 ΙΦ. οὐ γάρ ποτ' ἄν νιν ἡράμην βάθρων ἅπο.  
 ΘΟ. δίκαιος ἡσύεβεια καὶ προμηθία.  
 ΙΦ. οἶσθά νυν ἅ μοι γενέσθω;  
 ΘΟ. σὸν τὸ σημαίνειν τύδε.  
 ΙΦ. δεσμὰ τοῖς ξένοισι πρόσθες.  
 ΘΟ. ποῖ δέ σ' ἐκφύγοιεν ἄν;  
 ΙΦ. πιστὸν Ἑλλὰς οἶδεν οὐδέν. 1205  
 ΘΟ. ἴτ' ἐπὶ δεσμὰ, πρόσπολοι.  
 ΙΦ. κάκκομιζόντων γε δεῦρο τοὺς ξένους ΘΟ. ἔσται  
 τάδε.  
 ΙΦ. κράτα κρύψαντες πέπλοισιν.  
 ΘΟ. ἡλίου πρόσθεν φλογίς.  
 ΙΦ. σῶν τέ μοι σύμπεμπ' ὁπαδῶν.  
 ΘΟ. οἶδ' ὁμαρτήσουσί σοι.  
 ΙΦ. καὶ πόλει πέμψον τιν' ὅστις σημανεῖ  
 ΘΟ. ποίας τύχας;  
 ΙΦ. ἐν δόμοις μίμνειν ἅπαντας. 1210  
 ΘΟ. μὴ συναντῶεν φόνῳ.  
 ΙΦ. μυσαρὰ γὰρ τὰ τοιάδ' ἐστί.  
 ΘΟ. στεῖχε καὶ σήμαινε σὺ  
 ΙΦ. μηδέν' εἰς ὄψιν πελάζειν. ΘΟ. εὖ γε κηδεύεις πόλιν.  
 ΙΦ. καὶ φίλων τ' γ' οὓς δεῖ μάλιστα  
 ΘΟ. τοῦτ' ἔλεξας εἰς ἐμέ.  
 ΙΦ. \*εἰκότως. ΘΟ. ὡς εἰκότως σε πᾶσα θαυμάζει πόλις.  
 ΙΦ. σὺ δὲ μένων αὐτοῦ πρὸ ναῶν τῇ θεῷ 1215  
 ΘΟ. τί χρήμα δρῶ;  
 ΙΦ. ἄγνισον πυρσῷ μέλαθρον.  
 ΘΟ. καθαρὸν ὡς μόλης πάλιν;  
 ΙΦ. ἡνίκ' ἂν δ' ἔξω περῶσιν οἱ ξένοι,  
 ΘΟ. τί χρή με δρᾶν;  
 ΙΦ. πέπλον ὁμμάτων προθέσθαι.



- ΘΟ. μὴ παλαμναῖον λάβω;
- ΙΦ. ἦν δ' ἄγαν δοκῶ χρονίζειν,
- ΘΟ. τοῦδ' ὄρος τις ἐστί μοι;
- ΙΦ. θανμάσης μηδέν. 1220
- ΘΟ. τὰ τῆς θεοῦ πρᾶσσ' ἐπὶ σχολῆς καλῶς.
- ΙΦ. εἰ γὰρ ὡς θέλω καθαρμὸς ὅδε πέσοι.
- ΘΟ. συνείχομαι.
- ΙΦ. τούσδ' ἴαρ' ἐκβαίνοντας ἤδη δωμαίων ὄρῳ ξένους  
καὶ θεᾶς κόσμους νεογνούς τ' ἄρνας, ὡς φόνῳ φόνον  
μυσαρὸν ἐκνίψω, σέλας τε λαμπάδων τά τ' ἄλλ' ὅσα  
προϋθέμην ἐγὼ ξένοισι καὶ θεᾷ καθάρσια. 1225  
ἐκποδῶν δ' αὐδῶ πολίταις τοῦδ' ἔχειν μιάσματος,  
εἴ τις ἢ ναῶν πυλωρὸς χεῖρας ἀγνέει θεοῖς,  
ἢ γάμον στείχει συνάψων ἢ τόκοις βαρύνεται,  
φεύγετ', ἐξίστασθε, μὴ τῷ προσπέσῃ μύσος τόδε.  
ὦ Διὸς Λητοῦς τ' ἄνασσα παρθέν', ἦν νίψω φό-  
νον 1230  
τῶνδε καὶ θύσωμεν οὐ χρῆ, καθαρὸν οἰκήσεις δόμον,  
εὐτυχεῖς δ' ἡμεῖς ἐσόμεθα. τᾶλλα δ' οὐ λέγονσ' ὅμως  
τοῖς τὰ πλεῖον εἰδόσιν θεοῖς σοί τε σημαίνω, θεά.
- ΧΟ. εὖπαις ὁ Λατοῦς γόνος, στρ.  
τόν ποτε Δηλιάσιν 1235  
καρποφόροις γυάλοις  
\* \* \* χρυσοκόμαν [Φοῖβον]  
ἐν κιθάρα σοφὸν, ἃ τ' ἐπὶ τόξῳ  
εὐστοχία γάνυται, φέρειν ἵνιν  
ἀπὸ δειράδος εἰναλίας 1240  
λοχεῖα κλεινὰ λιποῦσ'  
ἀστάκτων μάτηρ ὑδάτων,  
τὰν βακχεύουσιν Διονύσῳ  
Παρνάσιον κορυφάν,  
ὅθι ποικιλόνητος οἰνωπὸς δράκων 1245  
σκιερᾷ ἱκατάχαλκος εὐφύλλῳ δάφνι,  
γᾶς πελώριον  
τέρας, ἄμφεπε μαντεύειον χθόνιον.  
ἔτι νιν ἔτι βρέφος, ἔτι φίλας 1250

ἐπὶ ματέρος ἀγκάλαισι θρώσκων  
 ἔκακες, ὦ Φοῖβε, μαντείων δ' ἐπέβας ζαθέων,  
 τρίποδὶ τ' ἐν χρυσέῳ θάσσεις, ἐν ἀψευδῇ θρόνῳ  
     μαντείας βροτοῖς 1255  
     θεσφάτων νέμων  
 ἀδύτων ὑπο, Κασταλίας ῥέεθρων  
 γείτων, μέσον γᾶς ἔχων μέλαθρον.  
     Θέμιν δ' ἐπεὶ γᾶς ἰὼν ἀντ.  
     παῖδ' ἀπενάσσαστο \* 1260  
     \* \* ἀπὸ ζαθέων  
     χρηστηρίων, νύχια  
 Χθὼν ἐτεκνώσατο φάσματ' ὀνείρων,  
 οἱ πολέσιν μερόπων τά τε πρῶτα  
     τά τ' ἔπειθ' ὅσ' ἔμελλε τυχεῖν  
     ὑπνου κατὰ δνοφεράς 1265  
 [γᾶς] εὐνὰς φράζον· Γαῖα δὲ τὰν  
     μαντείων ἀφείλετο τιμὰν  
     Φοῖβον φθόνῳ θυγατρός·  
 ταχύπους δ' ἐς Ὀλυμπον ὄρμαθεις ἄναξ  
 χέρα παιδὸν ἔλιξεν ἐκ Διὸς θρόνων, 1270  
     Πυθίων δόμων  
     χθονίαν ἀφελεῖν μῆνιν νύχιον.  
     γέλασε δ', ὅτι τέκος ἄφαρ ἔβα  
 πολύχρυσά θέλων λατρεύματα σχεῖν· 1275  
 ἐπὶ δ' ἔσεισεν κόμαν παῦσαι νυχίους ἐνοπὰς,  
 ἀπὸ δὲ μαντοσύναν νυκτωπὸν ἐξείλεν βροτῶν,  
     καὶ τιμὰς πάλιν 1280  
     θῆκε Λοξία,  
 πολυάνορι δ' ἐν ξενόεντι θρόνῳ  
 θάρσῃ βροτοῖς θεσφάτων αἰοιδῶς.

## ΑΓΓΕΛΟΣ.

ὦ ναοφύλακες βώμιοί τ' ἐπιστάται,  
 Θόας ἄναξ γῆς τῆσδε ποῦ κυρεῖ βεβώς; 1285  
 καλεῖτ' ἀναπτύξαντες εὐγόμφους πύλας  
 ἔξω μελάθρων τῶνδε κοίρανον χθονός.

ΧΟ. τί δ' ἔστιν, εἰ χρὴ μὴ κελευσθεῖσαν λέγειν;

ΑΓ. βεβᾶσι φροῦδοι δίπτυχοι νεανίαί  
Ἀγαμεμνονείας παιδὸς ἐκ βουλευμάτων 1220  
φεύγοντες ἐκ γῆς τῇσδε καὶ σεμνὸν βρέτας  
λαβόντες ἐν κόλποισιν Ἑλλάδος νεώς.

ΧΟ. ἄπιστον εἶπας μῦθον· ὃν δ' ἰδεῖν θέλεις  
ἄνακτα χώρας, φροῦδος ἐκ ναοῦ συθείς.

ΑΓ. ποῖ; δεῖ γὰρ αὐτὸν εἰδέναι τὰ δρώμενα. 1235

ΧΟ. οὐκ ἴσμεν· ἀλλὰ στείχε καὶ διώκέ νιν  
ὅπου κυρήσας τοῖσδ' ἀπαγγελεῖς λόγους.

ΑΓ. ὁρᾷτ', ἄπιστον ὥς γυναικεῖον γένος.  
μέτεστί γ' ὑμῖν τῶν πεπραγμένων μέρος.

ΧΟ. μαίνει; τί δ' ἡμῖν τῶν ξένων δρασμοῦ μέτα; 1300  
οὐκ εἶ κρατούντων πρὸς πύλας ὅσον τάχος;

ΑΓ. οὐ πρὶν γ' ἂν εἶπῃ τοῦπος ἑρμηνεὺς τόδε,  
εἴτ' ἔνδον εἴτ' οὐκ ἔνδον ἀρχηγὸς χθονός.  
ὦῃ, χαλᾶτε κλῆθρα, τοῖς ἔνδον λέγω,  
καὶ δεσπότη σημήναθ' οὔνεκ' ἐν πύλαις 1305  
πάρειμι καινῶν φόρτον ἀγγέλλων κακῶν.

ΘΟ. τίς ἀμφὶ δῶμα θεᾶς τόδ' ἴστησιν βοήν  
πύλας ἀράξας καὶ φόβον πέμψας ἔσω;

ΑΓ. ψευδῶς λέγουσαί μ' αἰδ' ἀπήλαννον δόμων  
ὥς ἐκτὸς εἴης· σὺ δὲ κατ' οἶκον ἦσθ' ἄρα. 1310

ΘΟ. τί προσδοκῶσαι κέρδος ἢ θηρώμεναι;

ΑΓ. αὖθις τὰ τῶνδε σημανῶ· τὰ δ' ἐν ποσὶ  
παρόντ' ἄκουσον. ἢ νεᾶνις, ἢ ἰθάδε  
βωμοῖς παρίστατ', Ἰφιγένει' ἔξω χθονὸς  
σὺν τοῖς ξένοισιν οἴχεται σεμνὸν θεᾶς 1315  
ἄγαλμ' ἔχουσα· δόλια δ' ἦν καθάρματα.

ΘΟ. πῶς φῆς; τί πνεῦμα συμφορᾶς κεκτημένη;

ΑΓ. σώζουσ' Ὀρέστην· τοῦτο γὰρ σὺ θαυμάσει.

ΘΟ. τὸν ποῖον; ἄρ' ἐν Τυνδαρίς τίττει κόρη;

ΑΓ. ὃν τοῖσδε βωμοῖς θεὰ καθωσιώσατο. 1320

ΘΟ. ὦ θαῦμα· πῶς σε μείζον ὀνομάσας τύχῳ;

ΑΓ. μὴ ἵταῦθα τρέψῃς σὴν φρέν', ἀλλ' ἀκούέ μου·  
σαφῶς δ' ἀθρήσας καὶ κλύων ἐκφρόντισον

διωγμὸν ὅστις τοὺς ξένους θηράσεται.

ΕΟ. λέγ'· εὖ γὰρ εἶπας· οὐ γὰρ ἀγχίπλουν πόρον 1325  
φεύγουσιν, ὥστε διαφυγεῖν τοῦμὸν δόρυ.

ΑΓ. ἐπεὶ πρὸς ἀκτὰς ἤλθομεν θαλασσίας,  
οὗ ναῦς Ὀρέστου κρύφιος ἦν ὠρμισμένη,  
ἡμᾶς μὲν, οὓς σὺ δεσμὰ συμπέμπεις ξένων 1330  
ἔχοντας, ἐξένευσ' ἀποστῆναι πρόσω

Ἀγαμέμνονος παῖς, ὡς ἀπόρρητον φλόγα  
θύουσα καὶ καθαρμὸν, ὃν μετώχετο.  
αὐτὴ δ' ὀπισθε δέσμ' ἔχουσα τοῖν ξένοι  
ἔστειχε χερσί. καὶ τὰδ' ἦν ὑποπτα μὲν,  
ἥρεσκε μέντοι σοῖσι προσπόλοις, ἄναξ. 1335

χρόνῳ δ', ἵν' ἡμῖν δρᾶν τι δὴ δοκοῖ πλέον,  
ἀνωλόλυξε καὶ κατῆδε βάρβαρα  
μέλη μαγεύουσ', ὡς φόνον νίζουσα δῆ.  
ἐπεὶ δὲ δαρὸν ἦμεν ἥμενοι χρόνον,  
ἐσῆλθεν ἡμᾶς μὴ λυθέντες οἱ ξένοι 1340  
κτάνοιεν αὐτὴν δραπέται τ' οἰχοίατο.

φόβῳ δ' ἅ μὴ χρῆν εἰσορᾶν καθήμεθα  
σιγῇ, τέλος δὲ πᾶσιν ἦν αὐτὸς λόγος,  
στείχειν ἵν' ἦσαν, καίπερ οὐκ ἐωμένοις.  
κᾶνταῦθ' ὀρώμεν Ἑλλάδος νεὼς σκάφος 1345  
ταρσῷ κατήρει πίτυλον ἐπτερωμένον,  
ναύτας τε πεντήκοντ' ἐπὶ σκαλμῶν πλάτας  
ἔχοντας, ἐκ δεσμῶν δὲ τοὺς νεανίας  
ἐλευθέρους πρύμνηθεν ἐστῶτας νεώς.

κοντοῖς δὲ πρῶραν εἶχον, οἱ δ' ἐπωτίδων 1350  
ἄγκυραν ἐξανήπτον, οἱ δὲ κλίμακας  
σπεύδοντες ἦγον διὰ χερῶν πρυμνήσια,  
πόντῳ δὲ δόντες τοῖν ξένοι καθίεσαν.  
ἡμεῖς δ' ἀφειδήσαντες, ὡς εἰσείδομεν  
δόλια τεχνήμαθ', εἰχόμεσθα τῆς ξένης 1355  
πρυμνησίῳν τε, καὶ δι' εὐθυνηρίας  
οἶακας ἐξηροῦμεν εὐπρύμνου νεώς.

λόγοι δ' ἐχώρουν, Τίνι λόγῳ πορθμεύετε  
κλέπτοντες ἐκ γῆς ξόανα καὶ θυηπόλους;

τίνος τίς ὦν \*σὺ τήνδ' ἀπεμπολᾷς χθονός; 1360  
 ὁ δ' εἶπ', Ὀρέστης, τῇσδ' ὄμαιμος, ὡς μάθης,  
 Ἀγαμέμνονος παῖς, τήνδ' ἐμὴν κομίζομαι  
 λαβὼν ἀδελφὴν, ἣν ἀπώλεσ' ἐκ δόμων.  
 ἀλλ' οὐδὲν ἦσσον εἰχόμεσθα τῆς ξένης,  
 καὶ πρὸς σ' ἔπεσθαι διεβιαζόμεσθά νιν· 1335  
 ὅθεν τὰ δεινὰ πλήγματ' ἦν γενειάδων.  
 κεῖνοί τε γὰρ σίδηρον οὐκ εἶχον χερσὶν  
 ἡμεῖς τε· πυγμαὶ δ' ἦσαν ἐγκροτούμεναι,  
 καὶ κῶλ' ἀπ' ἀμφοῖν τοῖν νεανίαιν ἅμα  
 ἐς πλευρὰ καὶ πρὸς ἦπαρ ἤκοντίζετο, 1370  
 ὥσπερ ξυνάπτειν καὶ ξυναποκαμῆν μέλη.  
 δεινοῖς δὲ σημάντροισιν ἐσφραγισμένοι  
 ἐφεύγομεν πρὸς κρημνὸν, οἱ μὲν ἐν κάρᾳ  
 κάθαιμ' ἔχοντες τραύμαθ', οἱ δ' ἐν ὄμμασιν·  
 ὄχθοις δ' ἐπισταθέντες εὐλαβεστέως 1375  
 ἐμαρνάμεσθα καὶ πέτροις ἐβάλλομεν.  
 ἀλλ' εἴργον ἡμᾶς τοξόται πρύμνης ἐπι  
 σταθέντες ἰοῖς, ὥστ' ἀναστεῖλαι πρόσω.  
 καὶν τῷδε, δεινὸς γὰρ κλύδων ὥκειλε ναῦν  
 πρὸς γῆν, φόβος δ' ἦν, ὥστε μὴ τέγξαι πόδα, 1380  
 λαβὼν Ὀρέστης ὦμον εἰς ἀριστερόν,  
 βὰς ἐς θάλασσαν καπὶ κλίμακος θορῶν,  
 ἔθικ' ἀδελφὴν ἐντὸς εὐσέλμου νεῶς  
 τό τ' οὐρανοῦ πέσσημα, τῆς Διὸς κόρης  
 ἄγαλμα. νηὸς \*δ' ἐκ μέσης ἐφθέγξατο 1385  
 βοή τις, ὦ γῆς Ἑλλάδος ναῦται νεῶς,  
 λάβεσθε κώπης ῥοθία τ' ἐκλευκαίνετε·  
 ἔχομεν γὰρ ὦνπερ οὐνεκ' Εὐξείνιον πόρον  
 Συμπληγάδων ἔσωθεν εἰσεπλεύσαμεν.  
 οἱ δὲ στεναγμὸν ἠδὺν ἐκβρυχώμενοι 1390  
 ἔπαισαν ἄλμην. ναῦς δ', ἕως μὲν ἐντὸς ἦν  
 λιμένος, ἐχώρει, στόμια διαπερῶσα δὲ  
 λάβρω κλύδωνι συμπεσοῦσ' ἠπείγετο·  
 δεινὸς γὰρ ἔλθων ἄνεμος ἐξαίφνης ἦνευς  
 ὅθι παλιμπρυμνηδόν· οἱ δ' ἐκαρτέρουν 1395

πρὸς κῦμα λακτίζοντες· ἐς δὲ γῆν πάλιν  
 κλύδων παλίρρους ἤγε ναῦν. σταθεῖσα δὲ  
 Ἀγαμέμνωνος παῖς ἤΐξατ', ὦ Λητοῦς κόρη,  
 σῶσόν με, τὴν σὴν ἱερίαν, πρὸς Ἑλλάδα  
 ἐκ βαρβάρου γῆς, καὶ κλοπαῖς σύγγνωθ' ἐμαῖς. 1100  
 φιλεῖς δὲ καὶ σὺ σὸν κασίγνητον, θεά·  
 φιλεῖν δὲ καὶ τοὺς ὁμαίμονας δόκει.  
 ναῦται δ' ἐπρυφήμησαν εὐχαῖσιν κόρης  
 παιᾶνα, γυμνὰς ἐξ ἐπωμίδων χέρας  
 κώπη προσαρμόσαντες ἐκ κελεύσματος. 1105

μᾶλλον δὲ μᾶλλον πρὸς πέτρας ἦει σκύφος·  
 χῶ μὲν τις ἐς θάλασσαν ὠρμήθη ποσὶν,  
 ἄλλος δὲ πλεκτὰς ἐξανήπτεν ἀγκύλας.  
 καὶ γὰρ μὲν εὐθύς πρὸς σὲ δεῦρ' ἀπεστάλην  
 σοὶ τὰς ἐκεῖθεν σημανῶν, ἄναξ, τύχας. 1110  
 ἄλλ' ἔρπε δεσμὰ καὶ βρόχους λαβὼν χεροῖν·  
 εἰ μὴ γὰρ οἶδμα νήνεμον γενήσεται,  
 οὐκ ἔστιν ἐλπίς τοῖς ξένοις σωτηρίας.  
 πόντου δ' ἀνάκτωρ Ἴλιόν τ' ἐπισκοπεῖ  
 σεμνὸς Ποσειδῶν, Πελοπίδαις δ' ἐναντίος, 1115  
 καὶ νῦν παρέξει τὸν Ἀγαμέμνωνος γόνον  
 σοὶ καὶ πολίταις, ὡς ἔοικεν, ἐν χεροῖν  
 λαβεῖν ἀδελφὴν θ', ἣ φόνον τὸν Ἀντίδι  
 ἀμνημόνευτον θεᾷ προδοῦσ' ἀλίσκεται.

ΧΟ. ὦ τλήμον Ἰφιδγένεια, συγγόνου μέτα 1120  
 θανεῖ πάλιν μολοῦσα δεσποτῶν χέρας.

ΕΟ. ὦ πάντες ἄστοι τῆσδε βαρβάρου χθονὸς,  
 οὐκ εἶα πώλοισ ἐμβαλόντες ἡνίας  
 παράκτιοι δραμεῖσθε, κακβολὰς νεῶς  
 Ἑλληνίδος δέξεσθε, σὺν δὲ τῇ θεῷ 1125  
 σπεύδοντες ἄνδρας δυσσεβεῖς θηράσετε,  
 οἳ δ' ὠκυπόμπους ἔλξειτ' ἐς πόντον πλάτας;  
 ὡς ἐκ θαλάσσης ἔκ τε γῆς ἱππεύμασι  
 λαβόντες αὐτοὺς ἢ κατὰ στύφλου πέτρας  
 ῥίψωμεν, ἢ σκόλοψι πῆξωμεν δέμας. 1130  
 ὑμᾶς δὲ τὰς τῶνδ' ἱστορας βουλευμάτων



γυναικάς αὖθις, ἥνικ' ἂν σχολὴν λάβω,  
ποινασόμεσθα· νῦν δὲ τὴν προκειμένην  
σπουδὴν ἔχοντες οὐ μενούμεν ἥσυχοι.

## ΑΘΗΝΑ.

ποῖ ποῖ διωγμὸν τόνδε πορθμεύεις, ἄναξ 1135  
Θόας; ἄκουσον τῆσδ' Ἀθηναίας λόγους.  
παῦσαι διώκων ρεύμα τ' ἐξορμῶν στρατοῦ.  
πεπρωμένος γὰρ θεσφάτοισι Λοξίου  
δεῦρ' ἦλθ' Ὀρέστης, τόν τ' Ἑρινύων χόλον  
φεύγων ἀδελφῆς τ' Ἄργος εἰσπέμψων δέμας, 1140  
ἄγαλμά θ' ἱρὸν εἰς ἐμὴν ἄξων χθόνα,  
[τῶν νῦν παρόντων πημάτων ἀναψυχάς.]  
πρὸς μὲν σ' ὄδ' ἡμῖν μῦθος· ὃν δ' ἀποκτενεῖν  
δοκεῖς Ὀρέστην ποντίῳ λαβὼν σάλῳ,  
ἤδη Ποσειδῶν χάριν ἐμὴν ἀκύμονα  
πόντου τίθησι νῶτα πορθμεύων πλάτῃ. 1145  
μαθὼν δ', Ὀρέστα, τὰς ἐμὰς ἐπιστολάς,  
κλύεις γὰρ αὐδὴν, καίπερ οὐ παρὼν, θεῆς,  
χώρει λαβὼν ἄγαλμα σύγγονόν τε σὴν.  
ὅταν δ' Ἀθήνας τὰς θεοδμήτους μόλῃς,  
χωρὸς τίς ἐστίν Ἀτθίδος πρὸς ἐσχάτοις 1150  
ὄροισι, γείτων δειράδος Καρυστίας,  
ἱερὸς, Ἀλὰς νιν οὐμὸς ὀνομάζει λεῶς·  
ἐνταῦθα τεύξας ναὸν ἱδρυσαι βρέτας  
ἐπώνυμον γῆς Ταυρικῆς πόνων τε σῶν,  
οὓς ἐξεμόχθεις περιπολῶν καθ' Ἑλλάδα 1155  
οἴστροις Ἑρινῦν. Ἄρτεμιν δέ νιν βροτοῖ  
τὸ λοιπὸν ὑμνήσουσι Ταυροπόλον θεάν.  
νόμον τε θὲς τόνδ'· ὅταν ἐορτάζῃ λεῶς,  
τῆς σῆς σφαγῆς ἅποιν', ἐπισχέτω ξίφος  
δέρῃ πρὸς ἀνδρὸς αἷμά τ' ἐξανιέτω 1160  
ὀσίας ἕκατι θεῆς, ὅπως τιμὰς ἔχῃ.  
σὲ δ' ἀμφὶ σεμνὰς, Ἰφιγένεια, κλίμακας  
Βραυρωνίας δεῖ τῆσδε κληδουχεῖν θεῆς·  
οὗ καὶ τεθάψει κατθανοῦσα, καὶ πέπλων

ἄγαλμά σοι θήσουσιν εὐπήγους ὑφὰς, 1435  
 ἃς ἂν γυναῖκες ἐν τόκοις ψυχορραγεῖς  
 λείπωσ' ἐν οἴκοις. τάσδε δ' ἐκπέμπειν χθονὸς

Ἑλληνίδας γυναῖκας ἐξεφίεμαι  
 γνώμης δικαίας εἴνεχ'· ἐξέσωσα δὲ  
 καὶ πρίν σ' Ἀρείοις ἐν πάγοις ψήφους ἴσας 1470  
 κρίνας, Ὀρέστα, καὶ νόμισμ' ἐς ταυτό γε,  
 νικᾶν, ἰσῆρεις ὅστις ἂν ψήφους λάβῃ.  
 ἀλλ' ἐκκομίζου σὴν κασιγνήτην χθονὸς,  
 Ἀγαμέμνονος παῖ, καὶ σὺ μὴ θυμοῦ, Θόας.

ΘΟ. ἄνασσ' Ἀθάνα, τοῖσι τῶν θεῶν λόγοις 1475  
 ὅστις κλύων ἄπιστος, οὐκ ὀρθῶς φρονεῖ.  
 ἐγὼ δ' Ὀρέστη τ', εἰ φέρων βρέτας θεᾶς  
 βέβηκ', ἀδελφῇ τ' οὐχὶ θυμοῦμαι· τί γὰρ  
 πρὸς τοὺς σθένοντας θεοὺς ἀμιλλᾶσθαι καλόν;  
 ἵτωσαν ἐς σὴν σὺν θεᾶς ἀγάλματι 1480  
 γαῖαν, καθιδρύσαιντό τ' εὐτυχῶς βρέτας.  
 πέμψω δὲ καὶ τάσδ' Ἑλλάδ' εἰς εὐδαίμονα  
 γυναῖκας, ὥσπερ σὸν κέλευσμ' ἐφίεται.  
 παύσω δὲ λόγχην, ἣν ἐπαίρομαι ξένοις,  
 νεῶν τ' ἔρετμᾶ, σοὶ τὰδ' ὥς δοκεῖ, θεά. 1485

ΑΘ. αἰνῶ· τὸ γὰρ χρεὼν σοῦ τε καὶ θεῶν κρατεῖ·  
 ἵτ', ὦ πνοαί, νανσθλοῦσθε τὸν Ἀγαμέμνονος  
 παῖδ' εἰς Ἀθήνας· συμπορεύσομαι δ' ἐγὼ  
 σώζουσ' ἀδελφῆς τῆς ἐμῆς σεμνὸν βρέτας.

ΧΟ. ἵτ' ἐπ' εὐτυχία τῆς σωζομένης, 1490  
 μοίρας εὐδαίμονες ὄντες.  
 ἀλλ', ὦ σεμνὴ παρά τ' ἀθανάτοις  
 καὶ παρὰ θνητοῖς Παλλὰς Ἀθάνα,  
 δράσομεν οὕτως ὥς σὺ κελεύεις.  
 μάλα γὰρ τερπνὴν κἀνέλπιστον 1495  
 φήμην ἀκοαῖσι δέδεγμαι.  
 ὦ μέγα σεμνὴ Νίκη, τὸν ἐμὸν  
 βίοτον κατέχοις  
 καὶ μὴ λήγοις στεφανοῦσα.

## NOTES.

IPHIGENIA, dressed as a priestess of Artemis, comes forth from the side door adjoining the temple (65) to relate a dream and, in the usual Greek way, disburden her mind to the elements (λέξω πρὸς αἰθέρα, 43). The opportunity is taken of explaining her present service of the goddess, and the miraculous results of the intended sacrifice of herself by the hand of her father at Aulis (360). Commencing with the family pedigree she touches on the object of the War and the device adopted (more fully recounted in the *Iph. Aul.*) to bring her to Aulis under pretence of marrying Achilles (25).

1. The first line and a half are quoted by Aristoph. *Ran.* 1232.—*θοαῖσιν*, the feminine by a common usage, as *ξανθαῖσι πώλοις*, Soph. *El.* 705.

3. *Ἀτρέως δ' ἄπο* Badham, to avoid the singular with two names in apposition, and the repetition of *παῖς* in v. 5. He is followed by Mr England; but the first objection is met by *Agam.* 40, *Πριάμου μέγας ἀντίδικος*, *Μενέλαος ἄναξ ἡδ' Ἀγαμέμνων*, the second by the strong probability that v. 5 is spurious. It seems to have been a rather common practice (probably of the actors) to insert verses where a particular person seemed to be not sufficiently indicated by the context. *Orest.* 35 (reading *τλήμων νόσω* in 34), also 23 and 74, are examples of this. Iphigenia was sufficiently identified by calling herself *ἐγὼ ἣν ἔσφαξεν πατὴρ Ἀρτέμιδι*.

6. *δίνας* Monk for *δίναις*, which Nauck and Mr England retain, the latter citing *Hel.* 1008, *ἃ δ' ἀμφὶ τύμβῳ τῷδ' ἐνειδίξεις πατρί*. In the sense of 'at' Euripides seems to prefer the accusative. Thus in *Andr.* 281, *ἀμφὶ μονότροπον νεανίαν ἔρημον θ' ἐστιούχον αὐλάν*. The current, which rushes to and fro at irregular times through the narrow channel of the Euripus, is caused by swells, i.e. slight changes of level, in the outer basin. If, like most currents, it is accompanied by a wind, the ancients mistook the effect, *πυκναὶ αὖραι*, for the cause.

8. ἔσφαξεν] The imperfect would be more correct, but ὡς δοκεῖ, 'as he imagines,' explains the non-fulfilment of the action. Mr England quotes 785, δοκῶν ἐς ἡμᾶς ὁξὺ φάσγανον βαλεῖν. But in 176, ἐνθα δοκήμασι κείμει σφαχθεῖς ἁ τλάμων, the plural may mean 'as most people think.' Iphigenia supposes her father to be still alive (549), and to be under the delusion that his daughter was really slain. Cf. *Hel.* 35, καὶ δοκεῖ μ' ἔχειν, κενὴν δόκησιν, οὐκ ἔχων.

10. γὰρ δὴ] The larger of two bays, that on the south was the haven where the fleet assembled. (See Mr England's note.) κλειναῖς, 'famed in story,' refers to the locality generally.

13. Ἀχαιοὺς] 'Wishing the Achaeans to get the glorious prize of the conquest of Troy.' Ἀχαιοῖς (Lenting) is plausible, but not necessary.

15. This verse is difficult, and Nauck, with Dr Badham, holds it to be corrupt. Mr England, in an *Excursus* (p. 114) advocates δεινῆς δ' ἀπλοίας πνευμάτων τε τυγχάνων, 'meeting with adverse winds.' It seems best to follow Schöne and Wecklein in omitting τε before οὐ, and making ἀπλοίας depend on ἔμπυρα. 'He (Ag.) had recourse to divination about a disastrous calm (which had set in), when he was unable to get winds (that would carry the fleet out of the bay).' It is clearly better to read δεινῆς δ' (MSS. τ') with Barnes. Mr England objects (p. 114) "it is not easy to see how the δὲ came to be altered to τε." The fact is, there must have been a reading, though not, we think, the true one, δεινῆς τ' ἀπλοίας πνευμάτων τε τυγχάνων. In the *Cypria* which the tragics, who had not our *Iliad*, persistently followed, there seems to have been *both* a calm mentioned and *also* adverse winds, i.e. one succeeding the other. So Aesch. *Ag.* 189 combines ἀπλοια κεναγγῆς with πνοαὶ ἀπὸ Στρυμόνος μολοῦσαι. Compare Thuc. ii. 85 fin., καὶ ὑπὸ ἀνέμων καὶ ὑπὸ ἀπλοίας ἐνδιέτριψεν οὐκ ὀλίγον χρόνον. (In the larger edition it is suggested that a verse has been lost, e.g.

ἐπεὶ δὲ δαρὸν συμφορᾷ κατείχετο  
δεινῆς ἀπλοίας, πνευμάτων οὐ τυγχάνων  
εἰς ἔμπυρ' ἦλθε.)

18. ἀφορμίσση seems clearly right, and much better than the corrections ἀφορμίσσης and ἀφορμήσση (Nauck). For ἀφορμίσσασθαι ναῦν is correctly said of the admiral who 'gets his ship under way,' lit. 'away from its moorings.' Compare μεθορμίσσασθαι, 'to change moorings.'—οὐ μὴ, 'you shall not,' lit. 'there is no chance of' your doing this, till &c.

20. ὃ τι τέκοι] The optative expresses indefinite past time, and the aorist bears the pluperfect sense, *quod annus pulcherrimum produxisset*. The year of Iphigenia's birth is meant. Mr England says, "a period of twelve months from

the time when the vow was made." This is one of the several legends that existed to account for the sacrifice of a child by a father, the real reason being that it was a solar rite inculcated by the priests of Baal or Moloch. Aeschylus and Sophocles follow the account in the *Cypria*, that Artemis had been offended as the protectress of wild animals. Here the epithet *φωσφόρω* indicates that the astrological myth was followed. See inf. 35. Pausan. vii. 19, 4, where a similar legend is told of the *μήνιμα* of Artemis against the Achaeans, who are ordered by the oracle *ἀνὰ πᾶν ἔτος παρθένον καὶ παῖδα οἷ τὸ εἶδος εἶεν κάλλιστοι τῇ θεῷ θύειν*.

21. *ἡῤῥω, novisti*. *Agam.* 933, *ἡῤῥω θεοῖς δείσας ἄν ὦδ' ἔρδειν τάδε*, where the order of the words, not less than the future *θύσειν* here, shows that *ὦδε ἔρδειν ἄν* must be construed, not *ἡῤῥω ἄν*. The point of the vow turns on the attribute of the goddess as Callisto, or, 'the fair huntress,' *ἁ καλὰ*, *Agam.* 140. See Mr England's Introduction, p. xvii, who refers to Pausan. viii. 35, 8, and Ar. *Ran.* 1359, *Δίκτυννα παῖς Ἀρτεμις καλὰ*.

23. *ἀναφέρων*] i.e. *λέγει Κάλχας*, v. 16.

24. There seems no reason for altering *τένναις* to *τέχναις*, with Monk, Nauck, England and others. 'They took me from my mother's side by the cunning devices of Odysseus, for the purpose (as they said) of marrying me to Achilles.'

27. *ὑπὲρ πυρᾶς*] As the same account occurs in *Agam.* 232, *δίκαν χιμαῖρας ὑπερθε βωμοῦ λαβεῖν ἀέρδην*, we may safely conclude that the narrative of the sacrifice, an event not even alluded to in the *Iliad*, was taken from the *Cypria*.—*ἐκαινόμην*, 'I was being killed,' 'they were for killing me.' Cf. inf. 360.

29. *Ἀχαιοὺς* Nauck, needlessly. 'Artemis gave the Achaeans a hind instead of myself as a victim.'

30. *πέμψασα*] 'having conveyed me.' This notion of a miraculous transference through the air occurs *Ion* 33, *Hel.* 44.

31. Construe *βαρβάροισι βάρβαρος*, but we have no word to express what merely means 'non-Greek.' The sense is, 'Where Thoas is ruler of the land, foreigner over foreigners.'

36. There is an *aposiopesis*; she should have added, *θῆλυς θύω ἄρσενας* (39). But as the reason of this was mystical, a *ἱερὸς λόγος*, and therefore not to be revealed, she uses this formula. Cf. *Agam.* 36, *τὰ δ' ἄλλα σιγῶ*, and Eur. *El.* 1245, *Φοῖβός τε Φοῖβος, ἀλλ' ἀναξ γὰρ ἔστ' ἐμὸς, σιγῶ*. Perhaps the allusion is astrological, as the sexes of the star-gods, e.g. *luna* and *lunus*, were a prominent feature of starglore. Cf. inf. 621, *αὐτὴ ξίφει θύουσα θῆλυς ἄρσενας*, and *Agam.* 1231, *θῆλυς ἄρσενος φονεὺς ἔστιν*. Mr England, who adopts Weil's conjecture *Χρῶμεσθ'* for *Ἀρτεμις*, on the theory that the latter word was a gloss, calls this, needless-



ly as we think, an "almost hopeless passage" (Excursus B, p. 117).

38. *δντος καὶ πρίν*] This explains that *ιερίαν τίθησί με*, viz. *Θάας*, refers to a new appointment to an office already established.

39. *ἀνὴρ*] in the emphatic sense of *ἄρσην*. There is also a special force on *Ἕλλην*. See Herod. iv. 103, inf. 259.—*κατελθεῖν* here = *κατάγεσθαι*, 'to come to shore.'

42. *ἃ καὶνὰ κ.τ.λ.*] Here she diverges into the subject which was the real motive of her egress. She has dreamed that she had got away from a barbaric shore and was living at home; that she was suddenly aroused from sleep by an earthquake, and rushing out in fright, saw the whole house fall in, excepting one pillar. There is really no difficulty in *ἔδοξα ἐν ὕπνῳ εὐδεῖν*. The late Prof. Munro proposed *ἄδειν*.—With *νῶτα* Mr England supplies *ἔδοξε*, but the first person will do, 'I thought the earth shook with a heaving motion.'

48. *ἐρείψιμον* is a strange use, as it properly means that which can be ruined, 'destructible,' and perhaps the poet really meant 'as much of the house as could be overthrown,' opposed to the *στῦλος* which was left upright. Otherwise, an easy change would be *ἐρειπίους*. Reiske proposed *ἐρέψιμον*, 'all that could be covered by a roof.' As *θριγκὸς* is the cornice or capping of a wall, *ἐξ ἄκρων σταθμῶν* is added in the sense of *κατ' ἄκρας*, implying complete overthrow.

51. A short vowel made long before *κρ* is unusual, but not without examples. Aesch. *Suppl.* 618, *Ζεὺς δ' ἐπέκρανεν τέλος*. Eur. *Suppl.* 296, *αἰσχρόν γ' ἔλεξας, χρήστ' ἐπικρύπτειν φίλους*. Monk compares *Orest.* 12, *ᾧ στέμματα ξήνασ' ἐπέκλωσεν θεά*, and *Prom.* 24, *νύξ ἀποκρύψει φάος*. By *στῦλος* the central prop or pillar is meant, a figure of speech rather than a reality, borrowed from the wooden house-frames of early times. In our own country only two or three centuries ago, houses were built chiefly of timber hung, as it were, round a strong central brick chimney. Cf. *Agam.* 897, *ὑψηλῆς στέγης στῦλον ποδῆρη*.

52. *καθεῖναι*] 'It seemed to have flaxen locks grow downwards from the capital.' The pillar itself is said *crines demittere* or *promittere*, as a tree is said *φύειν φύλλα*, a child *φύειν ὀδόντας*, an adult *φύειν φρένα*, &c. The infinitive follows *ὥς ἔδοξε* by a slight anacoluthon, of which there is an example in *Pers.* 188, *τούτω στάσιν τιν', ὥς ἐγὼ ὀδοῦν ὁρᾶν, τεύχειν ἐν ἀλλήλαιοι*.

53—4. For *τιμᾶν τέχνην*, which Nauck thinks "suspectum," Mr England compares inf. 960, *Troad.* 1210, *οὗς Φρύγες νόμους τιμῶσιν*, and *Agam.* 705, *τὸ νυμφότιμον μέλος ἐκφάτως τίοντας*. The sense here is, 'holding in regard,'



‘ready to carry into effect, the office of putting strangers to death.’

56. οὐ κατηξάμην] Briefly put for οὗτος γὰρ δὴ, οὐ στυλὸς ἐστὶν οὗ ἐδόκουν κατάρχεσθαι.

5.—60. Nauck and some of the editors, as Monk and England, omit this couplet. There seems some pause, as if for consideration, for the speaker is mentally enumerating those whom the dream might fit. After rejecting two or three she concludes, ‘nor *again* does it apply to Strophius, for he had no son when they thought to kill me’ (ἐκαινόμην ξίφει, 27). Of course therefore Iphigenia does not recognise the name Πυλάδης, 249. By ὠλλύμην she may refer to her hateful office at Tauri. Cf. *Hec.* 914, μεσονύκτιος ὠλλύμαν, i.e. ‘I was taken captive.’

61. δοῦναι χόας] She assumes her brother to be dead (56), and proposes to propitiate the shade. This (as in the *Persae* and *Choeph.*) was the usual practice when a dream had occurred causing anxiety to the nearest relations.

62. ταῦτα γάρ] “At v. 172 she says what of the customary funeral rites she can *not* perform.” Mr England.

66. For θεᾶς Bergk proposed πέλας. For the priestess would re-enter by the side-door rather than by the central one into the temple. It may be that (as Hermann thinks) by δόμοι ἀνακτόρων are meant the side-buildings adjoining the temple. Mr England observes, “the word ἀνάκτορα is here used of the whole temple-buildings. At v. 636 Iphigenia says she will fetch her tablet ἐκ θεᾶς ἀνακτόρων.” He retains τινὸς in the preceding verse, thinking the question τίνος would end the prologue “in a very undignified manner.” We need not assume the attendants had been *especially* told to meet their mistress. She would expect their presence just because they were usually in waiting on her.

67. μή τις] The word φυλάσσειν implies caution against a sudden surprise, and therefore (though Mr England does not agree) it seems better to supply ἢ than ἐστὶ (*Phoen.* 93).

70. Some critics would omit this verse, as Dindorf omits 76.

72. οὐ] i.e. καθ’ οὗ στάζει φόβος.—Ἕλλην for Ἑλληνικός, more common as an adjective in the feminine, as Ἑλλὰς γυνή, γῆ, &c. In *Aesch. Suppl.* 234 we have to choose between ἀνέλλην, “non-Greek,” and the strange compound ἀνελληνόστολος. See inf. 341.

73. ἐξ αἱμάτων] “The *result* of streams of blood which had ceased flowing.” (Mr England.) It may perhaps be added, that ξανθὰ describes the *brown* stain of blood of old standing. “The altar-stone is daubed thick with russet stains from the blood which has been shed upon it.” (Froude, *Short Studies*, iii. p. 249.)

76. Orestes, fully convinced that homicide is the

practice of the place, again says that they must be well on their guard, and be 'circumspect,' turning the eye round in every direction from where they stand. Mr England, with Reiske, gives this verse to Pylades, who (he says) "means *he* must go and examine the temple more nearly."

77. αῦ] Apollo had told Orestes first to go to Delphi, and now again on a second expedition in quest of the sacred statue. Hence χρήσας is equivalent to χρησμοῖς, and ἐπειδή, 'after that I had avenged my father's death,' is contrasted with the first oracle (the χρησμός in Aesch. *Cho.* 270 seqq.) which enjoined that vengeance as a solemn duty. By τήνδ' ἐς ἄρκυν he merely means τόνδε μόχθον, or τήνδε ἀπορίαν. Mr England says, "the connexion of ideas is not easy to find here." The argument proceeds thus: 'you bade me fly, a wanderer over the earth (*Eum.* 75), and I *did* fly; but not finding release, I again asked you what I should do, and you replied, Go to Tauri,' &c. Hence σὺ δ' εἶπας in 85 explains τήνδ' ἐς ἄρκυν in 77.

84. οὓς ἐξεμόχθουν] 'Which I had been laboriously performing.' Some would here omit a verse that recurs inf. 1455. But see on 116.

87. οὐνόαδε Hermann,—an ugly word, and an unnecessary change; 'which they say *here* fell from heaven into this temple.' The worship of a meteoric stone (the Roman *ancile*) was a natural, and doubtless a general superstition in unscientific ages. Compare inf. 977, διοπετέες λαβεῖν ἄγαλμα, with Acts xix. 35, τίς—οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν τῆς μεγάλης θεᾶς Ἀρτέμιδος καὶ τοῦ Διοπετοῦς;

91. τὸ δ' ἐνθένδ'] As to *how* the theft was to be accomplished, nothing was said. In the next line one would rather expect πλὴν ταῦτα δράσαντ', 'nothing more, *except that* when I had done this, I should have rest from my toils.'

96—8. Three words are here difficult, προσαμβάσεις, ἀμφίβληστρα, and ἐκβαίνειν. The verb regularly means 'to go beyond the boundary,' 'to overstep,' with an accusative, as ἐξέβημεν Ἀσωποῦ ῥόας, *Bacch.* 1044. οὔτε γαίης ὄρι' ἂν ἐκβαίμεν λάθρα, *Herc. F.* 82. It does not appear that it ever means ὑπερβῆναι in the sense of surmounting *height*. Hence, if ἀμφίβληστρα means 'the enclosing walls' (peribolus) of the temple, the question is, how to get inside, how to 'pass the enclosures.' But ὑψηλά points to the difficulty being in the height; so that the actual walls of the temple may be meant. To change δωμάτων to κλιμάκων (97) is plausible, as the combination means in several passages (e.g. *Phoen.* 489, 1173) 'the means of getting up by ladders applied close to a wall' (the rounds of a ladder). If δωμάτων is right, the 'getting up to the temple-buildings,' i.e.

the steps of the *stylobat* or platform on which the temple stood, may be meant, or the high ascent of forty steps which Ovid (*Epist. ex Pont.* iii. 2, 49) tells us remained to his day. (We might even suggest *ποτέρας*, 'which approach,' viz. to the right or to the left, represented on the stage by the *two* ascents from the orchestra.) If *κλιμάκων* is to be read, *προσαμβάσει* might be rendered 'shall we get past it by a scaling-ladder?' The word indeed is commonly, in this sense, plural; but we have *προσάμβασις* Eur. *El.* 489, and *ἄμβασις* Oed. Col. 1070. Lastly, following Monk in transposing, we might read

πότερα δωμάτων προσαμβάσει  
ἢ χαλκότευκτα κλήθρα λύσαντες μοχλοῖς  
εἰσβησόμεσθα;

'Shall we get in by scaling the walls, or by opening the doors?' Again there is an ambiguity in *λύσαντες*, which, like *μοχλοῖς χαλᾶτε* Aesch. *Cho.* 879, may mean 'undoing by (withdrawing from inside) the bar' placed across; or *λύσαι κλήθρα μοχλοῖς* may describe a forcible opening with crow-bars. But where could two strangers obtain these?

99. *μή, nisi*, is Hermann's suggestion, though he has not adopted it. The reading *μάθοιμεν* is from the conjecture of the Aldine editor, the MSS. giving *λάθοιμεν*, which Nauck retains. Mr England gives *πῶς ἄρ' ἐγκαθείμεθ' ἄν*; 'how then shall we let ourselves down into the interior?'

100. *ὦν οὐδὲν ἴσμεν* means, probably, that if they do get inside, they have no means of knowing where the particular statue is placed, whether it is firmly fixed to its base, whether it is portable, &c. This is not quite satisfactory, but neither is Dr Badham's conjecture (adopted by Nauck), *ὥς' οὐδὲν ἔσιμεν*, nor Wecklein's (preferred by Mr England) *ὥδ' ἄδυτον ἔσιμεν*; For the form itself there is no authority.

105. *κακίξεσθαι χρησμὸν* here means 'to play the coward to the divine command.'

112. The MSS. give *προσφέροντε*, which Nauck and Dindorf retain, the latter reading *νῶ* for *τοι* (Herm. *σοι*).

113. Blomfield, whom Nauck and Mr England follow, reads *ὄρα δὲ γέῤῥα*. This may be rendered, 'but look (i.e. while it is light) to the wall-coping, to see where there is a vacant space between the triglyphs for letting down a body into the interior.' In the timber construction which all Greek temples more or less represented, the 'triglyphs' were the grooved ends of the roof-beams projecting at the eaves, and the spaces between them, first left open for ventilation, afterwards stopped with moveable boards, were finally represented in stone by the 'metopes,' so called from the intermediate *ὀπαι*, or holes. But it is clear that

egress and ingress by these metopes was sometimes possible; for in *Orest.* 1371 the Phrygian slave boasts of his escape by this very way, *κεδρωτὰ παστάδων ὑπὲρ τέρεμνα Δωρικὰς τε περιγλύφους*. Retaining εἶσω, we must translate, 'but see where there is room to let oneself down inside of the triglyphs.'

114. γάρ] This refers to *τολμητέον* in 111. Mr England supposes that "a passage of (say) some 10 or 12 lines is missing here." But in fact γάρ has just the same connexion in 122.

116—7. This distich in the MSS. begins the following speech of Orestes. Nauck retains this, reading οὕτω for οὔτοι, with Badham. Wecklein places it after 105, while Markland adds it to the speech of Pylades, and this is the more probable because it gives 14 to 28 verses, half to the reply, as in *Herc. F.* 1311. The Greek idiom rejoices in questions; our idiom is, 'Surely we did not come a long voyage merely to go back at the end of it.'

120. τὸ τοῦ θεοῦ γε] The sense is, 'for Phoebus, assuredly, may be expected to help us.' Nauck's conjecture αἴτιος γενήσομαι is good; Orestes thus says that no delay on his part shall cause the oracle to fall vain. It may be doubted if Weil's τὸ τοῦδέ γε (i.e. τοῦμόν) αἴτιον, 'I will not cause the oracle to fail,' is any improvement.

122. There seems to have been a maxim, ἀγὼν οὐ δέχεται σκῆψιν, alluded to in *Ar. Ach.* 392, ὡς σκῆψιν ἀγὼν οὗτος οὐκ εἰσδέξεται.

123. The *parodus* is protracted, as in the *Electra* of both tragedies, by being expanded into a *κομμὸς*, a dirge sung alternately by the chorus and an actor from the stage. In this case the lament is for the supposed death of Orestes as portended by the dream (149), and it is accompanied by the usual libations for appeasing the spirit (159—66).

125. ναίοντες] All the people who dwell in the neighbourhood of the entrance to the Euxine are called upon to maintain a religious silence while the solemn office is being said and the libations are being brought. It is not from the *Odyssey* but from the ancient *Argonautica* that this allusion to the *Symplegades* or *Cyaneae* (ice-floes?) was taken.

130. Mr England, thinking *κληδοῦχον* requires further specification as to whose priestess is meant, reads τὰς σᾶς, ὅσῃα (vocative). It is however a peculiarity of this kind of *threnic* or *spondaic anapaests* to admit resolved syllables, e.g. 184, 197, 231—2. See on *Tro.* 122. The verse is the same as the preceding, except that in two of the feet — becomes ~ ~ ~. Examples of this resolution are very frequent, e.g. *Ion* 883, 905, *Hec.* 62. The sense is, 'I bring hither a virgin foot as the attendant on a virgin priestess.'

So κληροῦχος is applied to Io as priestess of Hera in Aesch. *Suppl.* 291. Cf. κληδονχεῖν inf. 1463.

135. As ἀλλάσσειν is to *give*, ἀλλάσσεσθαι to *take*, in exchange, the meaning here is, 'having given up and gone away from Hellas and from my father's home on the Eurotas.' The text however can hardly be correct, and Dindorf's proposal to read χόρτους τ' εὐδένδρους Εὐρώπας is very plausible. For the MSS. give Εὐρώπαν, and the treeless steppes of Scythia may well be contrasted with the more fertile Hellas. On the other hand, as the chorus speak Doric, they perhaps regard Laconia as their native place, unless we suppose the dialect to represent the Aeolo-Doric. Inf. 175 σᾶς ἀπενάσθην πατρίδος καὶ ἐμᾶς. The reading χόρτων can only be defended as a rare genitive of quality, like ἱερῶν ποταμῶν πόλις, *Med.* 846. Εὐρώταν for Εὐρώπαν is Barnes' correction, and also μυριοτενχεῖ for μυριοτενχοῖς, a false form. Seidler gives μυριοτενχοῦς, and Schöne χιλιοναῦτα (for -τα). The next verse seems corrupt; probably it is an interpolation, resulting from the loss of one or two lines.

144. Perhaps ἴδεθ' ὡς θρήνοις, referring to the χοαὶ she is carrying, 159. Elmsley, omitting βοᾶν (MSS. μολπᾶς βοᾶν), construed θρήνοις οὐκ εὐμούσου μολπᾶς. Hermann reads as in the text. Mr England follows Wecklein, τὰν οὐκ εὐμούσου μέλπουσα βοᾶν ἀλύροις ἐλέγοις, αἰαῖ, κηδείους οἴκτους (-οις W. and MSS.). Kirchhoff regards the passage as seriously corrupt. As the text stands, οἴκτοις is in apposition to θρήνοις, and κηδείους gives the idea of affectionate regard for the dead. For ἔγκειμαι see *Androm.* 91.

148. οἶαι Badham for αἶ. The sense is, θρηνηῦσα ἄτας αἶ μοι συμβαίνουσι.

150. Perhaps, with Elmsley, we should omit ζωᾶς, and adopt the simple dimeter οἶαν ἰδόμαν ὄψιν ὀνείρων, the law of 'synaphea' not applying strictly to these abnormal 'threnic' anapaestics.

155. The last syllable of γέννα is short, as in γέννα πεντηκοντάπαις, *Prom.* 853, but it is regarded as common here; cf. ναίοντες, 125. Nauck prefers ἰώ μοι.

156. μόχθων] As Iphigenia knows as yet nothing of the fate of Agamemnon (inf. 492 seqq.), she must here refer to the story of Atreus and Thyestes.

159. ᾗ] The antecedent is κασίγνητον.

161. ὑδραίνειν (54)] poetically used for ἐκχεῖν.—ἐν νώτοις, cf. 46. The triple libation of milk, wine, and honey was the established rite for the dead; cf. 633, and *Pers.* 610—5. Hence κέῖται (166), like νομίζεται *Alcest.* 99. Nauck reads χέῖται, a form that perhaps hardly occurs in the simple verb.

167. ἐνδος] 'give into my hand.' Cf. *Cycl.* 510, ξείνε, φέρ' ἄσκον ἐνδος μοι. *Ar. Ach.* 245, ὦ μήτερ, ἀνάδος (ἐνδος?)



δεῦρο τὴν ἐτνήρυσιν. It is clear therefore that, as was the custom, the libations were carried by the attendants.

172. οὐ γάρ κ.τ.λ.] Aesch. *Cho.* init., οὐ γὰρ παρῶν ὤμωζα σὸν, πάτερ, μόρον, οὐδ' ἐξέτεινα χεῖρ' ἐπ' ἐκφορᾷ νεκροῦ.

175. ἀπενάσθην] (ναίω), as κατενάσθην *Phoen.* 207, (Hesych. ἀπωκίσθην). Cf. *Med.* 166.

176. δοκήμασι] So Porson for δοκίμα. See on v. 8.

179. Hesych. ἀντιψάλμους· ἀντιστρώφους· Εὐριπίδης Ἰφιγενείᾳ τῇ ἐν Ταύροις. 'Responsive' is the simple sense; but there is considerable doubt on this point. In the MSS. the whole *θρήνος* from 186 to the end is given to Iphigenia. Nauck, with Elmsley and Hermann, continues the chorus (as in the text) to 201. Mr England, observing that the allusion to the Atridae better suits Iphigenia, while σοι in 201 must be addressed to her by the chorus, gives 186—191, with a full stop at ἄσσει, to Iphigenia, and this seems a probable arrangement.

180. ἀχὰν Nauck, as *ιαχῇ* seems to have been usually pronounced *ιακχῇ*. The *θρήνος* is called 'barbaric' (foreign) and 'Asiatic' because the Arian and Mariandynian mourners (*Pers.* 937, *Cho.* 423) were in special repute as singers to the flute with violent action of beating the breast, lacerating the face, &c.

182. τὰν ἐν θρήνοις] supply ἄδομέναν.—μελομέναν, 'dear to the dead,' is Markland's correction of μέλεον. Nauck gives μελέων. Cf. *Phoen.* 1301, βοᾷ βαρβάρῳ *ιαχὰν* στενακτὰν μελομέναν νεκροῖς δάκρυσι θρηνήσω.

184. μολπή, properly a joyous dancing song, is used of any lyric measures.

187. Mr England repeats ἔρρει after σκήπτρων. Cf. *Androm.* 1223, σκῆπτρα τάδ' ἐρρέτω 'πὶ γὰν.

189. τίνος ἐκ τῶν] Badham for τίν' ἐκ τῆς. 'On whom now, of all those wealthy kings at Argos, does the sovereignty devolve?'

191. Unless (see on 179) a stop is placed at ἄσσει, we must assume the sense to be that toils and troubles go round in a cycle as horses in a ring,—a military manoeuvre; cf. *Theb.* 461, ἵππους δ' ἐν ἀμπυκτῆρσιν ἐμβριμωμένας δινεῖ. But the mention of the Sun next following suggests the solar car, and it is probable that something has been lost. Nauck pronounces 193—4 "vitiosi." For the legend see inf. 813. *Orest.* 1002, *El.* 727, from which μετέβασ' (adopted by Mr England) is suggested after *τερόν*. The sun-god was supposed to have turned his face away in horror of the cannibal feast given by Atreus to Thyestes.

199—200. ποινά γ' and σπεύδει δ' the MSS. Compare *Bacch.* 913, *Androm.* 1084, ἀκοῦσαι οὐκ ἀκουστά. This notion of an ancestral curse, and crime begetting crime in a family,



pervades the theosophy of Aeschylus. Cf. *Ag.* 1469, *δαῖμον ὃς ἐμπίτνει δώμασι καὶ διφυίοισι Τανταλίδαισιν.*

202. The speech of Iphigenia from this point may be called a monody as justly as a *θρήνος*, the subject being mainly her own woes. It is somewhat difficult and not free from corruptions.

205. Nauck and Mr England read *καὶ νυκτὸς κείνας· ἐξ ἀρχᾶς λόχαι κ.τ.λ.* Elmsley, *ἐξ ᾶς* for *ἐξ ἀρχᾶς*. Perhaps the verse is interpolated, and the old reading was *ἐξ ματρὸς ζωνῶς, ἐξ ᾶς στερρὰν παιδείαν κ.τ.λ.* For *λοχείαν* Hermann reads *λόχαι*. By *συντείνουσιν* the long continued course of a hard discipline in suffering is meant. Mr England takes it as a metaphor from a tightened rein.

208. This verse may stand either after 209 or 210, or, with Scaliger, we might place it after 220. Perhaps however it is spurious. There may indeed have been a play intended on the name *Κλυταιμνήστρα*, 'she who was wooed and won by a noble lover from the Greeks.'

211. *σφάγιον*] 'As a victim to (or by) a father's infatuation.' Or, 'by a wrong done by my father.'

213. *εὐκταίαν*] 'the subject of a vow'; cf. 21. In the next line *ἄν* was added by Kirchhoff, 'whom (they brought) in a car drawn by horses (cf. inf. 370, *Iph. Aul.* 619) and set me on the strand of Aulis to be a bride, alas! a poor unhappy bride, to the son of Thetis.' Nauck reads *ἐπιβᾶσαν*, agreeing with *ἄν* in 209, after Canter. Mr England places a full stop at *θεαί* in 207, and appears to take the passage thus, more after the Latin than the Greek idiom, *quam peperit Clytaemnestra votivam victimam, miseram me nuptam Achilli Aulidem curru duxerunt.* In v. 216 he reads *νύμφαν μ', οἶμοι, δύσνυμφον.*

222. *ιστοῖς*] 'Amid the music of the loom,' Mr England; i.e. the noise of the shuttle keeping time with a song. '*Arguto coniunx percurrit pectine telas,*' *Georg.* i. 294.

223. *εἰκῶ*] The embroidery of the peplos and the devices of the Gigantomachia are meant.

225. MSS. *αἰμορράντων*, corrected by Monk.

226. *αἰμάσσουσα*] 'But staining the altars with the blood-besprent slaughtering of strangers,'—*ἄτην* poetically used for *σφαγὴν*. A second accusative, *βωμοῦς*, is added (if the word be not interpolated), as in *κόπτω σε τὸν ὀφθαλμόν*. See inf. 405. It is needless to read *βωμοῖς*, as Mr England does from Köchly.

227. *οἰκτρὰν τ' κ.τ.λ.*] 'In the place of the singing (qu. sweetly singing?) sound of the busy loom, her ears are full of the ghastly music (*δυσφόρμιγγα*) of a dying man's shrieks,' Mr England.

229. *κείνων μὲν κ.τ.λ.*] She forgets, she says, the events of her past life, and thinks only of Orestes whom she

believes, from the dream (56), to be dead, little supposing, as Mr England observes, that she is about to perform for him the very same sacrificial rite.

230. *δμαθέντα*] a kind of euphemism for *θανόντα*, as sup. 199, *Alcest.* 127, *δμαθέντας γὰρ ἀνίστη* (*Φοίβου παῖς*). To avoid the *α* made long before *κλ* Elmsley proposed *δμαθέντα σε κλαίω, ξύγγον'*, but *τὸν Ἀργεὶ δμαθέντα σε* is not the same as *σέ δὲ τὸν κ.τ.λ.*

235. *σκηπτοῦχον*] i.e. *ὡς ἐσόμενον*. Mr England finds in these final words a prophetic allusion, as the audience would understand it, to the time of restitution, "when Orestes shall at last wield his father's sceptre in his father's land."

238. *τε* for *καὶ* is the correction of Reiske, the same formula occurring in *Orest.* 71, *Andr.* 884.

240. *ἐκπλήσσον*] 'alarming.' She judges by the excited look and manner of the narrator that something serious has occurred. The genitive means 'what is there in the present news' (report which you are now bringing).

241—2. Mr England places a comma after *γῆν* and *φυγόντες*. Thus the danger of sailing through the entrance to the Pontus is described.

243. *θυτήριον* is here perhaps an adjective, 'suited for sacrifice.'—*πρόσφαγμα* is the technical sacrificial word, though we cannot be sure of the original meaning of the *πρὸ*, i.e. whether it indicated time or position.

245. *οὐκ ἂν φθάνοις*] 'you cannot be too quick in making,' i.e. 'get ready at once the lustral water and the first-offerings' (the sacred meal &c.).

246. *δνομα*] 'What country do they bear the name of?' *ποδαποὶ καλοῦνται*; Nauck and Mr England adopt Monk's correction *σχῆμ' ἔχουσιν*. But the reply "*Ἕλληνες*" does not suit this question, while it is natural to supply *καλοῦνται*. The further question relates to the name of the persons as distinct from that of their country.

249. Iphigenia passes over the name of Pylades without remark, not knowing (sup. 60) that Strophius had a son. Cf. inf. 921.

252. *ποῦ*, for *πῶς*, both here and 256, seems an improvement on the sense, especially as *πῶς τρόπῳ θ' ὁποίῳ* is mere tautology. Mr England, who marks 253 as interrupted by the question of Iphigenia 254, retains *πῶς* in both lines, as he thinks "the manner and nature of the encounter are much more likely to be asked about than the place." For *τυχόντες*, scil. *αὐτῶν*, Nauck edits *κάντυχόντες* with Reiske.

254. *καὶ τίς*] The formula conveys, as usual, a notion of incredulity, 'Surely *herdsmen* have nothing to do with the sea!'

258. *οὐδέ πω*] 'Nor as yet has the altar of the goddess been sufficiently empurpled (imbrued) with streams of *Hel-*

lenic blood' (emphatic). The corrections proposed, ἐξ ὄτον (Seidler, Nauck), οἷδ' ἐπεί (Erfurdt, England), οἷδ' ἀφ' οὐ (Madvig), are not satisfactory, and οἷδε is clearly a wrong use unless the captives were actually present, which from v. 342 it is clear that they were not. Cf. 268. Mr England, who rightly gives the sense of ἐξεφονίχθη, as implying thoroughness, still misses the true sense. Not merely Hellenes (sup. 39), but all ξένοι (278) who were captured on the Tauric coast were sacrificed. From 337 it is clear that Iphigenia views the death of Greeks as retributive justice, and she now virtually expresses a hope that more of them may fall into her hands.

260. This play contains, like the *Bacchae* and *Phoenissae*, a double narrative of messengers. The following all begin with the word ἐπεί, *Andr.* 1085, *Hel.* 1526, *Bacch.* 1043, *Phoen.* 1090, *Ion* 1122, inf. 1327.

262. ἦν τις κ.τ.λ.] The logical sequence would be, εἰδὲ τις δισσοὺς νεανίας θάσσοντας οὐ κοιλωπὸς ἀγμὸς ἦν. This sheltered nook or cavern was used as a resort and a depôt by the fishers of the precious sea-purple (*Agam.* 959). Compare frag. Stheneb. 672 (Nauck), βίος δὲ πορφυρεὺς (*vulg.* πορφυροῦς) θαλάσσιος οὐκ εὐτράπεζος, ἀλλ' ἐπάκτιοι φάναι.

265. κἀνεχώρησεν Nauck with Blomfield. See on 283. The man withdrew on tip-toe, in order to escape the sight and hearing of the strangers, who (sup. 107, 118) had agreed to retire for a time to some cave at a little distance from their ship, till night should come on.

270. The prayer to the sea-god Palaemon (*alias* Melicertes or Melkarth), is to protect them from the harm that might ensue from their having unwittingly seen divine personages. 'Be merciful to us, whether it be the two Dioscuri who are sitting there, or two darlings (daughters) of Nereus.' In the distance they are supposed not to be sure about the sex. Perhaps ἀγάλαθ' should be taken for the dual ἀγάλαματε. Some appear wrongly to have thought that the herdsmen questioned whether it was Palaemon or the Dioscuri whom they saw. In this case, of course, θάσσετον is taken as the second person. For εἴτ' οὖν see *Greek Particles*, p. 58.

275. θρασύς] 'Rendered bold by his contempt for the divine law.'

276. ἐφθαρμένους] 'castaway,' men who have lost their reckoning at sea and been thrown on some unknown shore. —φάραγμα, the ἀγμὸς or ravine sup. 263. For the accusative cf. *Orest.* 871, ὁρῶ δ' ὄχλον στείχοντα καὶ θάσσοντ' ἄκραν.

280. ξδοξε is repeated impersonally from its personal use preceding. 'It was agreed that we should try to effect for the goddess the capture of the victims of the local custom.'

281. πέτραν] the grot or cavern, ἀγμός. One of them came out and stood erect, so that the narrator could see his action.

283. κάνεστέναξεν] (for κάπ.) Monk, Nauck and Mr England retain the vulgate, the latter giving the sense, 'in addition,' or 'by way of accompaniment.'—ἄκρας, 'to the very tips,' i.e. the hands.

284. μανίαις] 'with mad-fits.' The same formula occurs Or. 532.—κυναγὸς ὥς may refer to the excited call of a hunter who catches sight of the quarry. 'Don't you see it?' Hermann reads κυναγὸν ὥς, 'do you see her chasing me like a huntress?' and the Erinyes are often so called, e.g. in *Eumen.* 126, 222, 237; cf. *Herc. F.* 860, ὁμαρτεῖν ὥς κυνηγέτη κύνας.

287. στομοῦσθαι must here mean 'to be furnished with mouths,' i.e. with snakes gaping and protruding their tongues. So in *Pers.* 876, καὶ στόμωμα ἰόντων. Hence 'mouthing at me' is the correct rendering. Mr England, citing only late authorities, thinks στομόω is a term of military tactics, and translates, 'presenting to me a serried rank of serpents.' Cf. Aesch. frag. 318, πάλους φιμοῖσιν ἐστομωμένας.

288. ἐκ χιτώνων is corrupt, and has not been successfully emended. Mr England adopts Kirchhoff's ingenious but not highly probable ἡ δ' ἐκ τρίτων αὐ, 'and here thirdly is another,' comparing *Orest.* 1178, σωτηρίαν σοι τῷδ' ἐκ τρίτων τ' ἐμοί. It is conceivable that the poet copied the fine passage in Aesch. *Cho.* 1049, φαιοχίτωνες καὶ πεπλεκτανημέναι πυκνοῖς δρακοῦσιν, and here wrote φαιοχίτων δὲ, πῦρ κ.τ.λ. The metrical peculiarity (as if φαιοκίτων, like ὄπφισ) would tend to corruption. The subject was a favourite one on the stage. Verg. *Aen.* iv. 471, 'Aut Agamemnonius scenis agitatus Orestes, Armatam facibus matrem et serpentina tris Quum fugit.' This may refer to *Orest.* 255 seqq.

290. Perhaps πέτρινον ἄχθος, 'a heavy lump of rock,' or πέτρινον οἶκον, 'the retreat in the rock' (281). For thus ἐμβαλεῖν and ἐπεμβαλεῖν are used of throwing down houses on the heads of the indwellers, as Ar. *Ach.* 510, Ποσειδῶν—σείσας ἅπασιν ἐμβάλοι τὰς οἰκίας. Hermann thinks the meaning is 'she is plying to a rocky mound, holding in her arms my murdered mother, that she may toss her (down from the mound) upon me.' This seems better than, with Mr England, to take ὥς ἐπεμβάλην intransitively, 'that she (i.e. the Fury) may fall upon me.' The conjecture of Hirzel, adopted by Mr England, περὶ τὸν ὄχθον, is not only extremely weak, but the article would be wrong, as no such 'mound' has been specified or even hinted at.

294. Nauck's reading μυκήματα is highly probable. 'He mistook (exchanged for himself) the lowings of the

calves and the barkings of the dogs for the bellowings which he said the Furies were uttering.' If we retain *μυήματα*, the sense is 'as resembling (the sounds) which he said,' &c. Nauck, with Dr Badham, reads *ᾶ φασκ'* for *ᾶ* (or *ᾱ*s) *φᾶσ'* or *φᾶσ'*, and the original reading of Flor. 2 is said to confirm Badham's conjecture. Heimsoeth's reading, *χᾶ φασ'*, adopted by Mr England, is a false *crasis*.

295. *συσταλέντες*] 'crowding together,' 'standing close,' as men about to resist a fierce assault. Mr England prefers to translate 'cowering with dread.'

298. *ieiς*, 'aiming,' sc. *τὸν σίδηρον*, has the short *ι* as in *Theb.* 488, *Τυφῶν' iέντα*, and *Hec.* 338, *φθογγὰς iείσα*. Mr England calls this "a difficult line," but he correctly translates, 'making thrusts at their ribs, he pierces with his steel within their flanks.'

299. *δοκῶν κ.τ.λ.*] 'Fancying that he was warding off the vengeful goddesses by these means.' Cf. Aesch. frag. 135, *τάδ' οὐκ ὑπ' ἄλλων ἀλλὰ τοῖς αὐτῶν πτεροῖς ἀλίσκόμεσθα*, 'thus it is that we are being killed by an arrow feathered with our own plumes.'

300. *ὥσθ'* Markland for *ὥς*. For *πέλαγος* Aldus has *πέλανον*, a correction in MS. Pal. In favour of this is the occurrence of *αἱματηρὸν πέλανον* in *Rhes.* 430, *Alcest.* 854, the similar metaphor (from bright flowers in a field) in *Agam.* 642, *ὀρώμεν ἀνθοῦν πέλαγος Αἰγαῖον νεκροῖς*, and lastly, the natural order of the words, 'so that a blood-clot seemed to spring like a flower' (a red poppy, *we* might say, or a red anemone, in the Greek Flora) 'out of the sea.' On the other hand *πελαγίαν ἄλα* occurs *Pers.* 429, and *πέλαγος Αἰγαίας ἁλὸς* in *Troad.* 83. Mr England would combine *αἱματηρὸν ἐξανθεῖν* in the sense 'becoming of a blood-red hue.'

304. *εὐτραφεῖς*] 'well nourished,' 'in good bodily condition,' viz. from the training in the palaestra. Of course, the notion that a band of rustics could not face two trained fighting men increases the interest in the heroes of the plot.

306. *μικρῷ* the Aldine, *μακρῷ* the MSS. *οὐ μακρῷ* Nauck, *ἐν παύρῳ χρόνῳ* Mr England with Wecklein. The sense, after all, may be, 'but we made up a goodly number after some delay,' viz. in summoning and collecting a band of cowardly rustics.

307. *πίτυλον*] Our nearest term is 'fit.' The term is rather widely applied, but properly means the movement of oars in time.

309. *προὔργον*] 'opportunately,' 'conveniently for our purpose.' The cowardly act of pelting a fallen man well shows the contrast in the character of the rustics.

312. *εὐπήρους*] Lucian, in citing 311—12 in *Ἐρωτες* § 47 (ii. p. 450 ed. Teubn.), gives *εὐπήκτοις* or *-ους*, whence



Hermann ingeniously reads εὐπτύκτους, 'well-folded,' i.e. to form a thick cover. For καλύπτειν in the sense of 'to spread as a cover' cf. *Il.* v. 315, πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμ' ἐκάλυψεν. *Herc. F.* 641, γῆρας—βλεφάρων σκοτεινὸν φάος ἐπικαλύψαν.

317. Nauck would omit this verse, which is certainly weak.—παροῦσαν, 'now actually present,' i.e. the capture which has taken place ('threatening,' 'imminent,' Mr England). Perhaps we should read

καὶ τὴν παροῦσαν συμφορὰν ἰδὼν πέλας  
ῥῶμωξεν.

For αὐτοῖν is likely to have been a gloss on παροῦσαν or πέλας.

318. πέτρους MSS., but the usage is regular, βάλλειν τινὰ λίθοις, not βάλλειν λίθους κατὰ or ἐπί. Cf. 1376.

320. τὸ δεινόν] The article is very common with this adjective, 'that terrible call' to stand to the death; cf. 617, 924, 1366. *Orest.* 1554, *Phoen.* 179.

321. ὅπως] supply ὄρα or σκεπτέον. Monk compares *Orest.* 1060, ἀλλ' εἴ' ὅπως γενναῖα κάγαμέμνονος δράσαντε κατθανοῦμεθ' ἀξιώτατα.

323. δίπαλτα] i.e. οὐχ ὑφ' ἐνὸς ἀλλ' ὑπὸ δυοῖν παλλόμενα.

325—7. εἰ φύγοι τις] 'If any of our party had fled, the rest pressed on and kept pelting them (the strangers); and if they had repelled these (assailants), in turn the party that had just given way battered them with stones.'

329. Mr England adopts ἡνὸςτῷ from Dr Badham. But εὐτυχεῖν, 'to be lucky in hitting,' bears precisely the same sense, i.e. the primary and proper one, and the context here leaves no ambiguity. It is probable that οὐδεῖς (or rather, οὐδ' εἷς) agrees with πέτρος, 'wonderful to say, not a single stone hit the mark.' Otherwise, some ellipse must be supplied, e.g. μυρίων γὰρ ἐκ χερῶν (πετομένων τῶν λίθων). Of course, the man supposes the escape of the prisoners from being bruised or mutilated, as θύματα, was miraculous.

331. The MSS. reading ἐξεκλέψαμεν seems wrong, because a stealthy trick is inconsistent with the violent action described. Either therefore we should read δόλοισι for πέτροισι or, with Bothe, ἐξεκόψαμεν, 'we knocked the swords out of their hands with stones.' But the remark of Schöne has some weight, that τόλμη μὲν οὐ requires some antithesis = δόλῳ δέ. The meaning however may be, that they dared not close in till the strangers had been disarmed by the pelting of stones.

333. πρὸς δ' ἀνακτα κ.τ.λ.]. We may suppose the king's palace, if it did not adjoin the temple, was in the immediate neighbourhood. His eagerness and haste to send the victims to the altar, after a mere glance at them, show their small chance of being spared.



335. σφαγεία are literally 'blood-pots,' used in sacrificial rites. The MSS. here give σφάγι', which is rightly used for 'victims' just below. But here we should probably read ὦ νεᾶνι, πολλά σοι σφάγια παρεῖναι, both on account of ξένους ending the next line and from the want of some predicate to παρεῖναι.

337. ἀναλίσκῃς] 'If you go on taking (lit. using up, or expending) the lives of such strangers as these, Hellas will pay the full penalty for the (intended) slaughter of yourself, thus making satisfaction for the sacrifice at Aulis.' The last verse is superfluous to the sense, and Nauck would omit it.

341. Elmsley proposed Ἑλληνίδος γῆς, but we have στολήν "Ἑλληνα in *Heracl.* 130, and Πελασγοῦ τῆσδε γῆς in *Aesch. Suppl.* 251. See also inf. 495. In ὅστις ποτὲ there is, of course, "tragic irony," since the audience well knows that ὁ φανείς means Orestes.

343. Dr Badham's conjecture for οἶα φροντιούμεθα is given in the text. He supposes οἶα χρὴ φροντιούμεεν was written by mistake, and an attempt to restore the metre caused the corruption. Monk, after Reiske, reads ὅσια for οἶα.

346. The comma at δάκρυ has been omitted, the sense being, 'you were always full of pity for strangers, and for Greeks especially you dealt out again and again the measure of a tear, whenever you got them (for sacrifice) into your hands.' These are two beautiful verses, and it is surprising Monk should condemn them as spurious. Cf. frag. *Belleroph.* 298 (Nauck), φιλεῖ δὲ θούμόφυλον ἀνθρώπους ἄγειν.

347. ἦν·κα] Here used in the indefinite past sense = ὅποτε. The proper and usual construction is with the *imperfect indicative*. Mr England (*Introd.* p. xxii) points out the "irony" here: "The actual effect of sorrow for the brother she thinks dead is to harden her heart to that very brother when he stands before her living."—"The poet has made Iphigenia steel her heart at a crisis, when, had she known the stranger, emotions of pity would have been called forth in the highest degree." ('*Bibliotheca*' Edition.)

349. δοκοῦσα] This use of a singular participle after a plural verb is not very uncommon; see on *Herc. F.* 858, 1203, and inf. 579. Mr England follows Nauck in omitting this verse; but his objection to μηκέτι for οὐκέτι is not valid. See *Greek Particles*, p. 42, and for ἄρ' ἦν following, p. 13. Inf. 369.—ἤσθόμην = ἔγνων, 'I know it now.'

353. Nauck retains καλῶς, for which others would read κακῶς, while Mr England admits Kirchhoff's correction αὐτοῖς κακῶς πράξασιν, *qui et ipsi mala passi fuerint*. There really seems nothing to criticise in the fine and natural sentiment, that the unhappy, who have themselves known prosperity, are jealous of and ill-disposed towards those who

are better off. In calling the captives *happier* than herself, she is not thinking of the fate which awaits them. She means to account for her feelings against her countrymen, suggested by her own exile from home.

354. The supplying of a short ellipse removes all difficulty from this passage: ('I wish indeed some of those Helenes who are my *personal* enemies had come into my hands;') but no favouring gale has brought hither Helen or Menelaus, that so ("in which case") I might have revenged their complicity in sacrificing *me* by sacrificing *them*.' The conjecture of Kirchhoff, adopted by Mr England, ἀλλ' εἴθε πνεῦμα κ.τ.λ., is inadmissible, because πῶποτε is never used in tragedy, or indeed in the earlier Attic, except with a negative. Nor is the syntax εἴθε ἦλθε πορθμῖς ἥτις ἐπήγαγε correct in the sense of *utinam venisset navis quae huc duxisset*, &c. The right phrase would be ἀπάγουσα. Out of place too is ἄν in ἄν ἦγαγ', suggested by Mr England. A wish is *implied* when we say 'Alas! it has not,' &c. See inf. 439. Dr Badham would read κατήγαγ', but the ἀπὸ implies the being driven from the right course. With οὔτε—οὐ compare τ' οὐκ—οὐ, inf. 373—4.

357. ἵνα κ.τ.λ.] See on *Hipp.* 647, ἵν' εἶχον μήτε προσφωνεῖν τινά.

359. οὐ μ' So most of the editors with Pierson, for οἱ μ', which refers naturally enough to the antecedent αὐτοὺς, provided *Δαναῖδαις* be read, with Bothe. But the *indirect* influence of Helen and Menelaus does not suit χειρούμενοι.

362—3. To make both γενείου and γονάτων dependent on ἐξ in the compounds, with Mr England, is much less simple than to take γενείου as the genitive of *aiming at*, as in *Bacch.* 1099, ἄλλοι δὲ θύρσους ἔσαν δι' αἰθέρος Πενθέως. To 'launch out hands at a beard' is to make an effort to grasp it. She means, that she touched both the beard and the knees of her father in supplication. But if γενείου depends on ἐξ, it can only mean 'how oft I stretched out my hands from my chin.' Anyhow, there is a little irregularity in the connecting particle after γονάτων. Perhaps ἔλεξα τοιάδ'. But it may be doubted if the verse is genuine.

366. νῦν, if correct, must stand for αὐτὰ, i.e. νυμφεύματα. But Nauck and Mr England read ἐμὲ for ἐμή with Reiske, and Ἀργεῖαί τε νῦν with Heath. Ἀργεῖαί τέ με Kirchhoff.

368. πρὸς σέθεν] Repeated with emphasis from 365. (Mr England.)

370. προτείνas, 'holding out to me,' is Reiske's correction for προσεῖπας—ἐν ἀρμάτων δ' κ.τ.λ. The right word clearly is προτείνειν. Cf. *Bacch.* 238, *Hel.* 27, *El.* 1067, and for ἀρμάτων, sup. 213. The ἄρμα (generally) was a horse-car, ἀπήνη a mule-car.

372. For ὄμμα ἔχουσα the simpler phrase is βλέπουσα. Cf. *Agam.* 1149, καὶ μὴν ὁ χρησμος οὐκέτ' ἐκ καλυμμάτων ἔσται δεδορκώς, νεογάμου νύμφης δίκην. "It was the reluctance to draw aside her veil after she had left her chamber, not any special feeling of shame in their presence, which caused her to deny herself the pleasure of a parting embrace to her sister and her baby brother." Mr England.

375. ἰούσα] *itura*. Though ἰών is an aorist participle, it represents, as the sole participle of εἶμι, the future as well as both the past and the present time, and it is the only participle in the language which does so.

380. μέμφομαι] 'I think poorly of the fallacy of reasoning in the goddess, which' &c. The poet ascribes to the sister Artemis the same attributes of purity and dislike of death which characterised the worship of Apollo. Cf. *Androm.* 1156. Nauck, after Dr Badham, omits 382, and also marks a *lacuna* before 380. The latter indeed regards 385—91 as interpolated. They are however thoroughly in character with the philosophy of Euripides, e.g. *Ion* 437, *Androm.* 1161 sqq.

385. Either ὅπως ἂν ἔτεκεν, or ὅπως ἔτικτεν (Porson), or even ὅπως ἐθρέψατ', would improve the metre.

388. παιδὸς βορᾷ] Cf. *Pind. Ol.* i. 52, ἐμοὶ δ' ἄπορα γαστρίμαργον μακάρων τιν' εἰπεῖν.

390. εἰς τὴν θεὸν Markland, Nauck and others. The masculine will stand in the indefinite sense, τὸν θεὸν (ὄντα), 'to one who is a god.' Cf. *Orest.* 76, εἰς Φῶιβον ἀναφέρουσα τὴν ἁμαρτίαν.

393. In the absence of Iphigenia to prepare the sacrifice (343), the chorus sing the first *stasimon*, the burden of which is partly a wonder who and what the strangers are who have just arrived, partly a wish that Helen may in like manner some day arrive to be sacrificed, and that some welcome news may have been brought, ἡδίστη ἀγγελία (447), from friends in Hellas. The ode evidently is based on old legends of the Argonauts. The metre (which Mr England calls logaoedic) appears to us to be a variety of the glyconic.

394. ἔν' for ἂν Hermann *ob metrum*. Yet the accusative better suits διεπέρασεν. Assuming that Ἴοῖς has dropped out after this verb, the sense is quite simple, 'which the brize-driven Io crossed (in her passage) to the Pontus, when she crossed over into Asia from Europe.'

402. ἄμικτεν] i.e. ἄξενον. Compare the strange compound ἀμυχθαλδέσσαν, *Il.* xxiv. 753, applied to Lemnos.

403. κούρα διὰ Nauck and Mr England. Monk reads Διὸς, the MSS. κούρα διατέγγει. The syntax is the same as in 226 sup.

409. ἐπλευσαν] 'Or did they, with splashing pairs of oars made of pine-wood, sail over the waves of the Pontus,

conveyed in a bark by sail-speeding breezes, eager to increase the store of wealth for their houses?' If the text is right, *νάϊον ὄχημα* is either a kind of cognate accusative = *ἐπλευσαν στόλον*, or in apposition to the sentence, and equivalent to *νητ' ὀχοίμενοι*. But several changes are proposed, none of them at all satisfactory. Mr England, observing that *ρόθιος* is not used as an adjective in tragedy, reads *εἰλατίνas κώπas* (gen.) *ἐπεμψαν... λυνοπόροισί τ'*. He says the meaning is that the eddies of foam, *ρόθια*, made by the beat of the oars, *go in pairs*, i.e. from a corresponding commotion on each side. "By *δίκροτοι κώπαι* the oars which strike the water on both sides of the ship are meant." (Ed. 'Bibliotheca.')

414. The MSS. give *ἐγένετ' ἐπὶ πῆμασι βροτῶν ἀπληστος*, and this, which Nauck retains, gives a good sense, but necessitates construing *οἱ φέρονται ὄλβον*, 'who strive to win (as a prize) much wealth.' The slight change (Elmsley's) to *ἀπληστον* gives this connected meaning, the *γάρ* explaining the cause of the 'struggle for wealth':—'Hope is dear to man (*φίλα ἐγένετο*) but to cause him woes; for he is never satisfied with the riches he has got, but is borne a wanderer over strange seas and cities with a vain expectation (of acquiring as much as he desires).'

418. *κενῶ* is required by the metre, if *Διὸς* is the right reading in 404. The MSS. give *κοινὰ δόξαι*, Elmsley *κεινῶ δόξα*. Mr England retains *κοινῶ*, and gives this sense: 'although the *expectation* of all traders is the same, the *judgment* (decision) of some fails to hit the right moment for securing wealth while it (wealth) comes in the way of others.' A much simpler way is to take *καιρὸς* = *modus* and *ἄκαιρος* = *ἀπληστος*, after Hesiod's maxim, *Ἔργ.* 694, *μέτρα φυλάσσεσθαι, καιρὸς δ' ἐπὶ πᾶσιν ἄριστος*, and Aesch. *Suppl.* 1060, *τίνα καιρόν με διδάσκεις*; HM. *μέτριόν νυν ἔπος εὔχου*. By *ἐς μέσον ἦκει* is meant, that wealth is regarded as a prize open to all alike to contend for. Thus we may translate, 'And those who think they never have enough of wealth, regard it as a common possession,' i.e. to be fought for rather than honestly gained. In all this there seems a reference to early traders from the neighbourhood of the Pontus.

425. *ἀλίμενον αἰγιαλὸν* Mr England, after Wecklein.

426. *ἐπὶ ῥοθίῳ* is 'on the surge,' *ἐπὶ ῥόθιον* (Wecklein), 'over it,' as sup. 395.

432. *εὐναίων*] This may mean, as Mr England suggests, —though his account of the *πηδάλια* and their tackle (inf. 1356) is not quite accurate, —'fixed in their places,' i.e. only moving on their axis, not to and fro, like oars.

436. *Ἀχιλλῆος δρόμους*] See on *Androm.* 1261.

439. *εὐχαῖσι*] 'At (or by) the prayer of my mistress,' viz. at v. 354.

441. ἐλθοῦσα τύχοι] ‘May have arrived *at this juncture*,’—a common use of τυχεῖν with a participle, though seldom noticed.

443. ἀμφὶ χαίτα Nauck (χαίτα MSS). But cf. 622, οὐκ, ἀλλὰ χαίτην ἀμφὶ σὴν χερνύσομαι. In the next line ἐλίχθαισα is commonly regarded as corrupt, but this may fairly be doubted. The custom of carrying water round an altar, and sprinkling blood round the head of the victim, is expressed by ἐλίσσειν. So *Herc. F.* 926, ἐν κύκλῳ δ’ ἦδη κανοῦν εἴλικτο βωμοῦ. Similarly in the Pnyx at Athens the blood of a pig was *carried round* the area inclosing the meeting, περιεφέρετο, *Ar. Eccl.* 128, *Acharn.* 44. Here then the meaning is, ‘that with blood-drops thrown round her hair she may die by the slaughtering hand of our mistress.’ Mr England compares *Herod.* vii. 90, τὰς μὲν κεφαλὰς εἰλίχατο μίτρησι οἱ βασιλῆες αὐτέων.

445. δεσποίνης is perhaps corrupt, from ποινὰς following in the next line.

447. The MSS. have τήνδ’ ἀγγελίαν. Mr England, with Hermann, ἡδιστ’ ἂν δ’ κ.τ.λ. The optative without ἂν (ἡδίσταν) might well express a wish, ‘O that we may hear the pleasing news, if (really) some voyager has come from Hellas a liberator for me!’ viz. the tidings that Helen is one of their number.

452. καὶ γὰρ ἐνείροις] ‘for *even* in dreams.’ Few, perhaps, notice this regular and important meaning of καὶ γάρ. See *Greek Particles* p. 32. For ἐνείρασι συμβαίην Hermann corrects ἐνείροις ἐπιβαίην, and below ὕπνων for ὕμνων. ‘Would that I may even *dream* of being at home (which would bring me) the enjoyment of sweet slumbers.’ If ἀπόλαυσιν, not ἀπολαύειν, is correct, it is the accusative in apposition to the sentence, as in *Hel.* 77, ἀπόλαυσιν εἰκοῦς ἔθανες ἂν Διὸς κόρη. Weil’s view, adopted by Mr England, that συμβαίη was a gloss on ἀποβαίη, is very probable, δόμους being a dative of place. Thus both ὕμνων and ἀπολαύειν are retained, and κοινὰν χάριν ὄλβῳ means ‘a pleasure which a poor captive can enjoy as well as the wealthy.’ (“A delight which the wealthy meet together to enjoy—not only enjoy in *common*, but enjoy in *company*.” Mr England.) Nauck retains συμβαίην, but it seems indefensible even metrically (cf. 435). Kirchhoff, καὶ γὰρ ἐνείροισι συνεῖην.

456. The two captives are seen approaching the temple from the palace; cf. 342. Whether δίδυμοι, διδύμους (or -μας), should be read for διδύμοις cannot, in the absence of the spectacle, be decided. Elmsley thought the accusative was had in view by Ovid, *Ep. ex Pont.* iii. 2, 71, ‘Protinus immitem Triviae ducuntur ad aram Evincti geminas ad sua terga manus.’ Of course, they may have been tied in a couple, δίδυμοι, or with a double chain, διδύμοις.



461. ψευδεῖς] The chorus (340) had heard how bravely the strangers had defended themselves, and now, struck by their appearance, they call them 'the choicest, truly (δῆ), of all the Hellenes.' The remark enhances the pity and admiration of the audience for the victims about to be slain.

466. Construe οἶχ ὁσίας "Ἐλλησι, and for ἀναφαίνει διδούς, a poetic expansion of δίδωσι, cf. *Bacch.* 538, ἀναφαίνει — ἐκφύς δράκοντός ποτε Περθεύς. Mr England well remarks that the chorus reiterate the doubt expressed at 380 seqq. whether such sacrifices are really pleasing.

467. πρῶτον] Religion first, then personal curiosity is to be satisfied. The untying of victims, so as to be left ἄφροτοι, free and unrestrained, was part of the rite, because a voluntary surrender was thought greatly to enhance the value of the offering. Hence Cassandra is asked in *Agam.* 1297, πῶς θεηλάτου βοὸς δίκην πρὸς βωμὸν εὐτολμῶς πατείς;

470. εὐτρεπίζετε] It is clear that servants or guards from the palace, not the herdsmen, introduce the strangers, for βουκόλοι would not be asked to assist in preparing for the rite.

471. ἐπὶ τοῖς παρούσι] The same as ἐκ τῶν παρεστώτων, 'under present circumstances.'

475. τίς οἶδ' ὅτῳ κ.τ.λ.] A good example of tragic irony, by which a sister about to lose a brother asks, 'Who knows to whom such an event may happen?' i. e. it *might* happen to me.

477. κακόν] 'No one has any certain knowledge about any misfortune that may impend.' Cf. *Alcest.* 785, τὸ τῆς τύχης γὰρ ἀφανὲς οἱ προβήσεται, κᾶστ' οὐ διδακτὸν, οὐδ' ἀλίσκεται τύχη. Mr England objects that κακόν "makes no sense," and reads τέλος. It is difficult to see any good ground for the change, or for omitting, as he does, the next verse, which means, 'for it is our fate and fortune in this mortal life to be ignorant of what is in store for us.' Even Nauck, generally conservative, says "δυσμαθὲς absurdum, ac fortasse ipse versus delendus cum Fr. G. Schmidtio." Here, as in 489, 501, τύχη is the inexorable law of our existence.

480. ὥς seems better taken as an exclamation than, with Mr England, as explaining πόθεν and ταλαίπωροι. 'How long it is since Greeks have visited our land, and how long, yea, even for all time, will you be absent from your home!' It is surely needless to alter αἰεῖ into δῆ, with Dobree. The poet repeats the common-place which we have in *Antig.* 76, ἐκεῖ γὰρ αἰεῖ κείσομαι. Nauck's reading, μακρὰν δ' ἀπ' οἴκων χθονὸς ἔσσεσθ' αἰεῖ κάτω, seems hardly good Greek. Critics are too fond of *improving* Euripides, as they would a school-boy's exercise.



482.  $\nu\omega$  Porson for  $\nu\phi\nu$ . The change was made from a mistaken idea that  $\lambdaυπε\iota\varsigma$ , like  $\alpha\lambdaγελ\iota\varsigma$ , is intransitive.

486.  $\sigma\iota\delta'$  for  $\sigma\upsilon\chi$ , Hermann. Nauck incloses in brackets, and Mr England omits, this verse, after Markland. It is not however a mere tautology; there are two prospects of death, one from afar,  $\mu\acute{\epsilon}\lambda\lambda\omega\nu \thetaαν\acute{\epsilon}\iota\nu$ , which is common to all, and one close at hand, as in the case of Orestes. In the latter case, when no appeals for mercy offer any hope, it is better to meet fate bravely; in the former, it is a vain attempt to get rid of the fear of death by pitying oneself.

490.  $\sigma\acute{\upsilon}$ ] The emphasis on the *nominative* of a pronoun is always to be remarked, which it very seldom is. 'Don't *you* bewail for us, who are but the minister of the law: we have relations of our own who will do *that*.' Tragic irony again. For the "frigid tautology" following Mr England compares *Hipp.* 380,  $\tau\acute{\alpha} \chi\rho\eta\sigma\tau' \acute{\epsilon}\pi\iota\sigma\tau\acute{\alpha}\mu\epsilon\sigma\theta\alpha \kappa\alpha\iota \gamma\iota\gamma\nu\acute{\omega}\sigma\kappa\omicron\mu\epsilon\nu$ .

492.  $\pi\acute{o}\tau\epsilon\rho\omicron\varsigma \acute{\alpha}\rho\alpha$ ] 'Then (i.e. as you do not answer my questions) which of you two is the *Pylades* that was so called *here* (whatever be his name at home).' See 247.

494, 496. Mr England with Blomf. and Monk, gives these verses to Pylades, wrongly, we are convinced, (1) because  $\acute{o}\delta\epsilon$  less naturally means 'I am' than 'my fellow here,' and (2) because the *irony* in 496, 'what use is it to you to know to what country he belongs?' is better suited to Orestes. Besides, critics have no right to make a third actor a speaker in this scene. The way in which every question leading to the recognition is put, but the actual recognition still postponed, and as it were evaded by a hair's breadth, shows the greatest art, and this evasion is particularly conspicuous in the reply 500 and 508.

498. Nauck reads  $\phi\iota\lambda\acute{o}\tau\eta\tau\acute{\iota} \gamma' \acute{\epsilon}\sigma\mu\acute{\epsilon}\nu, \sigma\upsilon \kappa\alpha\sigma\iota\gamma\eta\gamma\eta\tau\omega \gamma\acute{\epsilon}\nu\epsilon\iota$ .

508.  $\acute{\epsilon}\pi\epsilon\upsilon\chi\omicron\mu\alpha\iota$ , if correct, bears the Homeric sense of  $\epsilon\upsilon\chi\omicron\mu\alpha\iota \epsilon\iota\nu\alpha\iota$ . Perhaps  $\alpha\iota\sigma\chi\upsilon\nu\omicron\mu\alpha\iota$ , i.e.  $\alpha\iota\sigma\chi\acute{\iota}\nu\eta \mu\epsilon \kappa\omega\lambda\acute{\upsilon}\epsilon\iota$ .

511. The full phrase,  $\acute{\alpha}\pi\alpha\iota\rho\epsilon\iota\nu \pi\acute{o}\delta\alpha$ , occurs in *El.* 774. The  $\delta\epsilon$  was here inserted by Scaliger.  $\phi\upsilon\gamma\alpha\iota\varsigma \acute{\alpha}\pi\hat{\eta}\rho\alpha\varsigma$ , Monk.

512.  $\sigma\upsilon\chi \acute{\epsilon}\kappa\acute{\omega}\nu$ ] Homicides were wont to retire from their country for a year (*Hipp.* 37), but here Apollo's command had driven Orestes from his home, Aesch. *Eum.* 74.

514.  $\acute{\omega}\varsigma \acute{\epsilon}\nu \pi\alpha\rho\acute{\epsilon}\rho\gamma\omega$ ] 'That is a trifling part of (i.e. a small matter in) my present trouble.' Ask, he says, what you please; it makes no difference to me.

515. On  $\gamma\epsilon$  following  $\kappa\alpha\iota \mu\eta\nu$ , see *Greek Particles*, p. 36. In  $\pi\omicron\theta\epsilon\iota\nu\acute{o}\varsigma$  there is a double sense: she at once longs for her brother, and she is glad to get tidings from Argos after so long a time.—For  $\sigma\upsilon\kappa\omicron\nu\nu$ — $\gamma\epsilon$  following, i.e.  $\sigma\upsilon \gamma\omicron\upsilon\nu$ , see *Gr. Part.* p. 54.— $\tau\omicron\upsilon\theta' \acute{o}\rho\alpha$ , 'do *you* look to that,' for  $\tau\omicron\upsilon\tau' \acute{\epsilon}\rho\alpha$ , is due to Seidler. Barnes proposed  $\sigma\upsilon \tau\omicron\upsilon\delta' \acute{\epsilon}\rho\alpha$ , (cf. 530), but the sense is not a natural or easy one, 'do *you* be fond of that,' i.e. my coming from Argos. The sense

would thus be, εἰ σοὶ ἤκω ποθεινὸς, ἔστω σοὶ ὁ πόθος, viz. ἀπολέσαι τὸν ἀδελφόν. By οὐκ ἐμαντῶ he means ἐγὼ μὲν οὐ ποθῶ ἐνθάδε ἀφικέσθαι.

518. ὥς μήποτε, sc. εἰδέναι, 'I know it, even as I would I never had known it even by seeing it in a dream.' The idiom μὴ ὥφελον is more usual than ἄφελον μὴ, from its analogy to εἴθε μὴ εἶδον. See on *Med.* 1413.—ὄναρ, ἐν ὀνειρατι, as in *Eumen.* 131, ὄναρ διώκεις θῆρα.

522. For γε following καλὸν or κακόν, see *Androm.* 220, 909, *Greek Particles*, p. 14. Whether Orestes refers to himself or his father, or to Menelaus, is ambiguous.

523. When, as here, a real question is asked and an answer expected, ποῦ καὶ ὅστις is the more correct formula. The reading of the MSS. conveys some incredulity: 'Returned is she? (I wish she were,) for she has a debt to pay for harm done to me even before that' (πρό).

528. ἀπαξ] You put the whole story (of the νόστοι) together and ask, as it were, one general question, 'Did the Greeks return?'

529. Wecklein reads τοῦτ' for τοῦδ', probably rightly, as σοῦ is implied: 'I wish to get all the good out of you that I can before you die.' (In ed. Bibl. τοῦτ' was first suggested.)

530. ἔλεγχε] 'go on with your questions.'

536. Hesych. κατεύχου· ἐπαρῶ, i.e. noli quicquam ei imprecari.

538. ἔγην' ἐν Αὐλίδι Nauck, with Markland; the MSS. reading is far better; cf. 155, 221, 230, 235, 567, where Ἀργεῖ is a dative of place.

539. ὥς φασιν MSS. (ὥς γε corr. in Flor.). Perhaps ὥς δὴ φασιν. Nauck reads ὥς ἴσασιν.

541. ἀπωλόμην has the same meaning as Dr Badham's ἀπωχόμην, but is much more poetical. It is often applied to those who fall into exile, captivity, or other grave trouble short of actual death. The δὲ was added by Hermann, and it is commended by tragic usage.

544. ὅν γ' ἐγῶδα] 'For certainly the general who is known to me is not one of the prosperous.' Perhaps ὦν ἐγῶδα, 'he is not one of the prosperous of my acquaintance.' The poet however is wont to take the 'pessimistic' view, and to deny that any are truly happy.

551. Mr England here observes, "Iphigenia's reserve and Orestes' ill-temper add greatly to the interest of this scene between the brother and sister."—"The ingenuity of the poet is shown in the art whereby he evades and defers the ἀναγνώρισις which the audience expect to follow every question. Iphigenia and Orestes are alike unwilling to reveal the secret of their birth. Hence the suspense is protracted by a retreat from each point which would seem inevitably about to bring a disclosure." (Ed. Bibl.)

558. For τῇνδε Nauck reads αἷμα with Elmsley. Perhaps a gloss has superseded the true reading μητρὸς ἐκπράστων φόνον.

559. δίκαιον here = δίκη. Cf. *Agam.* 785, δικάων θ' ὦν ἐπραξάμην πόλιν Πριάμουν. *Eum.* 391, πρόσω δικάων, ἥδ' ἀποστατεῖ θέμις. Badham reads ὡς οὐ καλόν, which is at least better than Nauck's ὡς φεῦ κακὸν κ.τ.λ.

560. οὐ τι πρὸς θεῶν is suggested by Mr England; but there is no difficulty in τὰ πρὸς θεῶν, 'on the part of the gods,' lit. 'as regards the dispensations from the gods,' i.e. for all his just acting he is not under the favour of heaven.

564. οὐδεὶς γε] The assent to a *negative* is not commonly made by γε. Dr Badham compares οὐδέν γε, *Ion* 401.

567. The sense is, 'If the father died at Argos, is the son still there?' An evasive reply being necessary to the plot, Orestes says that he is indeed alive, but a wanderer, 'nowhere and everywhere.'

569. χαίρετε] Compare the supposed relief from the oracular predictions in *Oed. Tyr.* 946 and 967. The simple word ἔστι suffices to reassure Iphigenia.

573. λείπεται] This is a correction for λυπεῖται in MS. Flor. Something appears to have been lost. Orestes may have said, 'there is but one thing at which a good man is vexed, misfortune through his own fault; as for predictions of evil, foolish men are made miserable by them, and even the intelligent get into trouble by believing them.'—ὄτ' (not ὅτ') Nauck.

576. τί δ' ἡμεῖς] This is spoken by the coryphaeus, moved by the question whether the brother still lives:— 'But what of me and the rest of *us*; what of my parents? Whether alive or dead who can say?' As Iphigenia seems to take no notice of this, ἀκούσατε must refer to ὧ ξένοι.

579. σπεύδουσα] For the singular participle see on 349. So *Ion* 1250, διωκόμεσθα θανασίμους ἐπὶ σφαγὰς, *Ηυθία ψήφῳ κρατηθεῖς*.

580. For εὖτω Porson read ὦδε. Nauck has τοῦτο, Mr England τῇδε with Heimsoeth and Weil.

585. Why Iphigenia should invent a story about a letter written for her, instead of saying she had written it, or would write it herself, is not really clear. Mr England thinks it shows "the backward state of *women's* education as compared with men's." The whole question of the date of "pen and ink writing" on δέλτοι has been discussed by the editor, with full reference to this passage, in *Palaeographia Graeca*.

587. MSS. θνήσκειν γε τῆς θεοῦ ταῦτα κ.τ.λ. Perhaps ὀνήσκειν, θεοῦ δίκαια ταῦθ' ἡγούμενον.

588. For ἀγγεῖλαι (infin.) it is possible to read ἀγγεῖλαι (opt.), but there is this objection, that the tragics nearly

always use the form in -ειε. The syntax itself, though more Roman than Greek (*neque enim quemquam habebam quem mitterem*) is capable of defence. We might read ὅστις ἄγγελος μολῶν, or ἀγγεῖλαι θέλοι, or ἡ καὶ for αὐθις, i.e. 'I had no one to send, either to convey a *viva voce* message or to carry a letter.' Nauck reads Ἀργόθεν, with Musgrave. Monk thought 388—90 spurious. That the third verse is not genuine may be inferred from the incorrect use of σωθεῖς, which properly means 'getting back safe,' not 'on condition of safety,' ἐπὶ σωτηρίᾳ. It was probably introduced from σώθητι, where the imperative *cannot* bear the former sense. In 607 the context indicates the meaning.

592. χοῦς ἐγὼ φιλῶ Nauck, perhaps rightly. To supply θέλω (σε εἰδέναι), with Mr England, is not satisfactory.

593. καὶ σύ] 'You too shall receive a reward which will bring no discredit (i.e. as it would to a traitor), your *life* for the conveyance of a small *letter*.'—κούφων, viz. no great burden to carry. As she had planned (in pretence) these very conditions for another messenger whom she was unable to find, she properly adds καὶ σύ, which most editions continue to σώθητι. She judges by his look that Orestes is well-born, and as such she infers he is a man of honour, and will keep his word. This is the point of οὔτε δυσγενής.

599. ὁ ναυστολῶν] 'I am the conductor of the adventure; my friend here merely joined in it to oblige me.' The expression used is metaphorical, but, as Mr England remarks, "all the more appropriate in describing an actual voyage." Cf. 675. Most ingeniously the poet has shifted the death to the very one whose loss would be most grievous, and also raised the admiration of Iphigenia for so chivalrous an act in her unknown brother.

602. χαρὶν τίθεσθαι] 'To be storing up for myself a favour,' i.e. 'to oblige you at the cost of my friend's life.'

607. τυγχάνει ὦν] Most persons, no doubt, translate this, 'he happens to be my friend,' as also inf. 616 and 630. Usually, coincidence of time is clearly conveyed by this formula; and even here the sense *may* be, 'this man is my friend, whose life *just now* is as valuable as my own.' Otherwise, it may be a metrical convenience = ἐστί.

612. ὅσπερ] An unusual and not strictly correct phrase. See *Androm.* 126.

613. πλὴν ὅσα] 'Except so far as (I am so) in not seeing him.' Here again is the 'tragic irony' of a double meaning, since she unconsciously does see him.

616. τοῦδε] viz. of dying instead of your friend. So unusual an event draws forth an expression which also has the concealed meaning, 'here is a brother *wishing* to be slain by his sister.' There is the like irony below, 'I *wish* my sister's hand could compose my limbs in death.'

617. τὰ δεινὰ] See on 320.

618. τῇσδε, if correct, implies pointing towards the statue or the *adytum*, 'the goddess here.' Bothe's conjecture τῇνδε, 'this service,' 'this rite,' is adopted by Nauck and others.

619. ἄζηλα] Agreeing grammatically with τὰ δεινὰ, but meaning ἔργα τοιαῦτα.

621. θῆλυς ἄρσενας] See on 36.

626. πῦρ ἱερόν Hermann, referring to Diodor. Sic. xx. 14, where this distich is quoted, infers that there is a reference to Moloch (Baal or solar) worship, which indeed seems also to have been practised by the Druids.

628. The word εὐχὴν shows that the formula πῶς ἄν conveyed the expression of a wish.

631. The γε belongs to οὐ μὴν, though placed in a separate clause. See *Greek Particles* p. 36.—οὐδ' ἐγώ, 'even I who am *not* (to my knowledge) your sister.' Though οὐ μὴν ἀλλὰ properly means 'not but that,' yet ἀλλὰ taken separately may here mean *saltem*, χάριν ὧν (τῶν αἰ) δυνατόν μοι ἐστι προσφέρειν. But the true reading is perhaps ἀφ' ὧν γε δυνατόν.

633. κατασβέσω] 'To put out the body' with oil, which makes fire burn faster, merely means that the cremation will be concluded by pouring on fragrant essences. This is exactly what is meant in *Agam.* 580, Ουηφάγον κοιμῶντες εὐώδη φλόγα, and *ibid.* 792, συνθνήσκουσα δὲ σποδὸς προπέμπει πίονας πλούτου πνοάς. There is neither "the great difficulty" nor the need of any of the "seven violent alterations of the MSS." alluded to by Mr England.

635. μελίσσης] Honey, as a soothing diet, like milk, was an offering to the infernal powers not only as μελιτοῦττα, 'honey-cake,' but as thrown on the pyre, *Il.* xxiii. 170, ἐν δ' ἐτίθει μελιτος καὶ ἀλείφατος ἀμφιφορῆας πιδὸς λέχεα κλίνων. Hence μελίγματα became the received term for any propitiatory offerings.

637. λάβης] 'Don't conceive any ill-feeling at me' (emphatic, i.e. but at the goddess who requires the sacrifice). So we say 'to take offence.' Perhaps μὴ μοι (or even μή μοι) λάβης. Nauck says "genuina lectio nondum reperta."

641. Mr England reads ἀπίστους ἡδονὰς, with Portus and Weil. This is very probable, and quite in the tragic manner. So *Agam.* 268, πῶς φῆς; πέφενγε τοῦπος ἐξ ἀπιστίας. But the sight of handwriting would give confidence.

642. A short κομμὸς succeeds in place of a longer *stasimon* to separate the action of the next scene. Iphigenia, of course, has gone to fetch the letter, and the captives remain on the stage guarded by the πρόσπολοι who brought them from the palace, sup. 470.

644. Mr England adopts βαρβάρων after ῥανίσι, from Elmsley's conjecture.



646. οὐ ταῦτ'] 'That is not a subject for your pity,' viz. since he is weary of a wretched life, and is glad to die in order to save his friend. Whether χαίρετε means 'rather rejoice,' or 'so farewell to you,' may be doubted. Cf. 691.

647. νεανία] addressed to Pylades. The word is perhaps a cretic, and μακαίρας for μάκαρος will satisfy the metre.

654. Mr England adopts from Musgrave and Köchly the probable supplement, πότερος ὁ μέλεος μάλλων ὢν; 'Which of you two is it that is more unhappy?' viz. he who dies to save a friend, or he who is saved by the loss of a friend. With Hermann, he gives 651—3 to Hemichoria α' and β', awarding an αἰαί to each, and the epodus 654—6 to the chorus (i.e. the coryphaeus).

659. οὐ λέγειν ἔχοντα] i.e. because no definite point was asked.

660. Ἑλληνικῶς] viz. with what a full knowledge about the Greeks, as if a Greek herself. Cf. Ar. Ran. 38, ὡς Κενταυρικῶς ἐνήλαθ' ὅστις.

671. πάντες] i.e. and therefore the inference that the lady *must* be a Greek is not valid. 'All persons, who have any converse with others, hear about the fate of *kings*,' (and so any stranger may have heard of Agamemnon). The sense then is, 'I was just going to ask, as you do, τίς ἐστὶν ἡ νεάνις, but I was *not* going to remark that she must be a Greek.'

672. διῆλθε] There was another point, beside the Greek story, that she went into (viz. 609—16), namely, that it was *right* that Orestes should die instead of Pylades, on the ground (600) that Pylades had joined the expedition by request. He now says, 'that is just the reason why I should die with you, *because* I joined in a common expedition, and therefore am bound to share in a common fate.' A term (διελθεῖν) is adopted from logicians who discuss a subject fully. Mr England, who with Nauck reads διῆλθον after Porson, objects that the two following lines "do not suit διῆλθε at all." The ἕτερος λόγος is the question of the right, the honour, the fairness, of the one consenting to live while the other is to die. Iphigenia (610) called the exchange of lives very noble, and assented to it; Pylades now says it is unjustifiable. Mr England takes διῆλθον to mean, 'I have another subject in my mind.' Markland's διελλθε, 'discuss with me,' seems better.

675. τε—καί] Equivalent to 'as—so,' in our idiom.

678. πολλοί] 'For bad men are numerous,' and therefore οἱ πολλοί are likely to take the uncharitable view.

679. The αι cannot be elided, but σώζεσθαι αὐτός may form a crasis, like ἐγῶ οἶδα for ἐγὼ οἶδα. Neither σωθεῖς δ' (Nauck after Badham) nor σεσῶσθαι σ' (Mr England with Elmsley) gives so good a sense, which is this, δόξω τοῖς πολλοῖς αὐτὸς σώζεσθαι ἐπὶ προδοσίᾳ φίλου, 'to try to get safe home myself by abandoning you.'



680. ἡ καί] 'Nay, there are some who will not scruple to hint that I killed you in a time of your family troubles (i.e. when vengeance was less likely to be taken), and laid a plot to do so, not only to secure the sovereignty for myself, but to marry your sister (Electra) as the heiress to your property.' There is nothing difficult or objectionable in this, and Lobeck's κάφεδρεύσας for καὶ φονεύσας, adopted by Mr England, has very small probability. It would be easier to read ἡ καὶ φονεύσαι σ', and regard 681 as made up from *Eumen.* 26, λαγῶ δίκην Πενθεὶ καταρράψας μόρον.

682. ἔγκληρον] See *Hipp.* 1011, and on 696 inf. If γαμῶν is right, it must be the future; but this seems inconsistent with the statement that they were already married, inf. 915. We may suppose that the authors of the slander did not know this; or ἔχων for γαμῶν may be the true reading. (Mr Jerram thinks γαμῶν = γιναῖκα ἔχων.)

685. From the context συμπυρρωθῆναι is meant.—φίλον κ.τ.λ., 'And that for two reasons, first, because I have been your friend, next, because I fear reproach.'

687. φέρειν ἐμὲ Nauck, after Porson. The sense is simple enough; 'my own troubles I *must* bear, and when I might bear them alone, I do not care to bear another's also.'

690. ταῦτα] 'is that to us' (i.e. to me), viz. λυπρὸν and ἐπονείδιστον.

692. λύειν] lit. 'to be for putting an end to.' Perhaps λύσαι. The MSS. give λύσειν, λήσειν, λήγειν, none of which can be right. Dr Badham's reading λιπεῖν is adopted by Nauck and Mr England. So common a word was not very likely to be corrupted, though the terminations -ειν -αι often are so.

696. The betrothal of Electra to Pylades is mentioned in *El.* 1247. *Orest.* 1078, and inf. 915 τῷδε ξυνοικεῖ assumes the marriage to have taken place. See on 682.—For κτησάμενος, which (unless a verse has dropped out) is a *nominativus pendens*, κτήσαι' αὖν seems a not unlikely correction.

697. ὄνομα] i.e. the family name would be perpetuated in my sister's children. Cf. *Aesch. Cho.* 505, παῖδες γὰρ ἀνδρὶ κλήδονες σωτήριοι θανόντι.

702. χῶσον] Make a tumulus in memory of me, though my body will be consumed here, and bring offerings to it in affectionate remembrance of me.

709. Cf. *Hipp.* 1093, ὦ φιλτάτη μοι δαιμόνων, Λητοῦς κόρη, σύνθακε, συγκυναγέ.

712. τέχνην θέμενος] Lit. 'by laying down for himself a cunning plan.' The meaning is, that he devised a scheme to get rid of us, that the falseness of his former oracles might not be discovered. A similar idiom is τέχνην πεποιήται, 'he has adopted a trick,' *Ar. Equit.* 63.

717. *προδοίην*] 'give up,' 'abandon.' He will carry out all the behests of a friend whom 'he will love more when dead than in life.' Nauck pronounces 718 corrupt.

719—20. This couplet seems spurious. The MSS. reading *γ' οὐ διέφθορέν* (or *διέφθειρέν*) *μέ πω* indicates that it was assigned to Orestes. In the second verse *καίτοι γ'* was altered by Monk to *κεῖ τοῦδ'*. Mr England follows Elmsley *καίπερ ἐγγὺς ἐστ' ὅτος φόνον*. The combination *καίτοι γε*, not uncommon in late writers, is very doubtful; see *Troad.* 1015.

724. *γυνή γάρ*] 'Orestes takes Iphigenia's return to be the signal for his death, when really she has in her hands the letter which is to be the means of their recognition, and so of the rescue of them all.' Mr England.

725. The guards are dismissed to 'help to prepare' for the sacrifice. Cf. *Cycl.* 594, *παρευτρέπισται δ' οὐδέν ἄλλο πλὴν πυροῦν Κύκλωπος ὄψιν*.

727. *πολύθυροι*] A general epithet of a *δέλτος*, composed, like a modern note-book, of several slips of thin material (*πίνακες*, square plaques of deal) tied together, each strip, from its oblong shape, being compared to a door. Till the use of papyrus came in,—most likely not till the time of Alexander,—these wooden *δέλτοι* seem to have been the only writing-material in use either for letter-writing or literature. The collection of slips are called 'openings out,' 'unfoldings,' *διαπτυχαί*, in the sense of *διαπτύγματα*.

730. The usual phrase *ἐς φόβον πεσεῖν* suggests a kind of correlative *ἐκ φόβου πεσεῖν*.—*πρὸς*, i.e. *τετραμμένος πρὸς θάρσος*.

731. *χθονός*] 'When once he has got away from the land.'

732. *θῆται παρ' οὐδέν*] 'Lest he should disregard,' lit. 'reckon along-side with nothing.' So *παρ' οὐδέν ἔθεντο*, *Agam.* 230.

735. *ῥκον δότω*] Mr England well remarks that a phrase which properly means 'to tender, or administer an oath' here signifies 'to give a solemn pledge.'

736. Those who omit this line, with Badham, must supply *εἰς Ἀργος* from above, as the verb alone is somewhat bare. On the other hand, by the omission, we get (says Mr England from Weil) from 734 to 752 two passages of nine lines each, (1) between Iph. and Or., (2) between Iph. and Pyl.

737. *τοὺς αὐτοὺς λόγους*] 'the same terms,' viz. the same engagement that *your* oath will be observed.

743. *δμνυ*] Addressed to Pylades. Iphigenia is then bid to dictate such an oath as can be honourably and conscientiously kept. On *εὐσεβεῖν*, applied to keeping oaths, see *Med.* 755. *Hipp.* 656.—*ὅστις*, supply *ἐστί*. In prose *ὅς ἂν ᾗ* would have been preferred.

744. Either δώσεις for δώσω (Nauck) or τοῖσι σοῖς for τοῖς ἐμοῖς (Bothe) is obviously necessary.

749. For δέ γε, 'Yes, and I,' &c., see *Greek Particles*, p. 17, *Androm.* 239, 462, 584. Mr England reads ἀνάκτορ' from a suggestion of Nauck's.

750. ἐκλιπών] 'falling short of,' 'proving a defaulter in.' Cf. *Suppl.* 1194, ἣν δ' ὄρκον ἐκλιπόντες ἔλθωσιν πόλιν.

754. The MSS. reading, ἀλλ' αὖτις ἔσται καινός, was corrected by Bothe and Hermann. Possibly this may mean, 'Well, a *new* subject shall be discussed on another occasion, if the present plan is carried out rightly.' This would imply that she thought some further conditions were about to be made.

756. χρημάτων μέτα] 'With the other goods,' or 'things on board.'

759. πολλοῖς is a likely conjecture of Nauck's, 'many events happen to many persons.' Mr England, quoting *Ilec.* 690, ἕτερα δ' ἀφ' ἐτέρων κακὰ κακῶν κυρεῖ, and inf. 865, ἄλλα δ' ἐξ ἄλλων κυρεῖ, regards the phrase as a kind of proverb, and appears to take πολλῶν=ἐκ πολλῶν. The literal sense seems to be, 'since many expedients meet with many results,' i.e. 'since one plan may succeed where another fails.'

761. ἀπαγγεῖλαι is 'to report' (bring back news of), ἀναγγεῖλαι 'to announce,' or unfold as a communication. Construe, φράσω σοι (ὥστε σε) &c., and compare *Iph. A.* 112, ἃ δὲ κέκευθε δέλτος ἐν πτυχαῖς, λόγῳ φράσω σοι πάντα τὰγγεγραμμένα.

763. αὐτῇ] *ipsa per se*, i.e. without a word from you.

765. τοὺς λόγους] 'the oral account' means the power of narrating that which, as writing, was lost at sea.

766. ἐμοῦ ὑπερ] 'Because this plan saves me from the chance of not being able to keep my oath.'

769—71. In three verses the whole family tale is unfolded. Orestes starts at the unexpected words. We should have looked for the usual formula of incredulity in his reply, καὶ ποῦ 'στ' ἐκείνη; It is to be observed that ἐκεῖνος is *ille*, and *never* means merely 'he' or 'she.' It is peculiarly applied to persons absent or deceased. There is no Greek nominative equivalent to *is*, *ea*, *id*, for which, in the oblique cases, αὐτὸς does duty.

773. ἐκπλησσε] 'Do not, by your interruptions, go on breaking the thread of my remarks.' She resumes this in κόμισαί μ', &c. Cf. *sup.* 240.

778. ἀραία] The effects of a curse, especially of a dying curse, φθόγγον ἀραῖον οἴκοις, were much dreaded by the Greeks. Cf. *Med.* 608, καὶ σοῖς ἀραία γ' οὔσα τυγχάνω δόμοις.

780. ἐν τοῖς ἐμοῖς] 'In my affairs,' at things which

concern only myself. The repetition of *θεοὶ* with the article is customary; see on Aesch. *Suppl.* 921. *Orest.* 418. In the MSS. ὦ *θεοὶ* and the couplet 781—2 are given to Pylades. Mr England, assigning 782 to Iphigenia, reads ἀφίξεται, i. e. the supposed Orestes, when he hears your message, may not believe you, and will ask you questions, the reply to which will only confirm his incredulity. But τάχ' οὖν is very doubtful; it is only to the formula τάχ' ἄν that the sense of 'perhaps' attaches. It is more likely that the verse is spurious. Thus, when Orestes says, πέραινε, 'finish your story,' she goes on λέγ' οὐνεκ', &c.

781. οὐδέν] 'Tis nothing; finish what you were saying; my mind had wandered to another matter.' See *Icn* 256 and 288. (Wecklein's rendering, 'for no reason,' is no improvement on this.)

784. If the aorist ἔθυσσε is right,—and we should expect ἔθνε of the mere attempt,—the verb must here express the being brought to and held over the altar.—This story of the sacrifice of Iphigenia and the substitution of a hind was extremely celebrated in antiquity and long before the *Iliad* was composed or arranged in its present form. The very beautiful scene in this play is given at some length by Ovid, *Ep. ex Pont.* iii. 2, 73—92.

788. περιβαλοῦσα] This is a hunting term, equivalent to ἐλοῦσα. So ὄρκοις ἤρέθην, *Hipp.* 657.—σχῆσω, either for ἐπισχῆσω, 'I will not stop (delay) long,' or for κατασχῆσω ἐμαυτὸν, 'I will not restrain myself.'

793. παρείς] 'Passing by (as needless), or throwing aside, the letter, I will take my pleasure first not in words (either written or expressed) but in acts,' viz. by a fond embrace. "The whole sentence," says Mr England, "is a variety of the favourite Greek contrast between ἐργῶ and λόγῳ."

796. περιβαλὼν σε, for περιβαλὼν ὠλένας σοι. A more strange instance of this inversion is ποδώκει περιβαλὼν χαλκεύματι, 'getting him within the range of my sword,' Aesch. *Cho.* 576.—ἀπίστω, i. e. the arm of one who had not hoped to see this.

802. οὐ δοκοῦσα, i. e. εἰ καὶ μὴ ἐδόκεις = εἰ καὶ ἐδόκεις μήποτε ἔξειν.

804. μεστόν] This is said with a feeling of pride for her brother's fame, be he alive or dead. 'It is Argos and Nauplia that is full of him,' not this barbaric Scythian coast.—τὸ Ἄργος, &c., as often τὰς Ἀθήνας, 'that famous Argos.'

806. ἀλλ' ἢ κ.τ.λ.] 'Why, was that Spartan daughter of Tyndareus your mother?' Or. 'And to Pelops' grandson (Agamemnon) from her I was born.' The pedigree is thus briefly given on the male side,—Pelops, Atreus, Agamemnon,

Orestes. The text is needlessly altered by the 'improvers on Euripides.' For the article cf. *Androm.* 29, τὴν Λάκαιναν Ἑρμιόνην, *Hec.* 441, τὴν Λάκαιναν σύγγονον Διοσκόρου.

811. ἀκοῇ Markland for ἄκουε. But the verse is clearly spurious, and perhaps was clumsily composed as the MSS. have it, λέγοιμ' ἂν, ἄκουε, i.e. σὺ δὲ ἄκουε. The insertion was made from the feeling that Orestes could hardly know the details except from Electra. These details are contrasted with ἃ εἶδον αὐτὸς, 822. For the 'golden lamb' (a solar myth) see sup. 196.

815. κάμπτεis, a metaphor from the στήλη in the stadium. *Soph. El.* 720, κείνος δ' ὑπ' αὐτὴν ἐσχάτην στήλην ἔχων ἔχριμπτ' αἰεὶ σύριγγα.

818. ἀναδέχεσθαι seems to bear the sense of the simple verb, whereas ἀποδέχεσθαι is 'to accept with acquiescence,' and is more used in logic. 'Did you get from your mother the water sent by her to Aulis for the marriage rite?' If we adopt, with Mr England, ἀδέξω or (Kirchhoff) ἃ ἐδέξω, the sense will be οἶσθα ὑφήνασα τὴν ἀνάδειξιν τῶν λουτρῶν κ.τ.λ.

819. οὐ γὰρ κ.τ.λ.] 'I remember it well, for the marriage (in its result) was not good enough to let me forget it,' i.e. proved too disastrous for that.

820. μητρὶ δοῦσα] This refers to some incident of the sacrifice not elsewhere recorded, viz. the girl's giving to some of those present a lock of her hair to be conveyed to her mother.—ἀντὶ σώματος, viz. because the tomb at Argos she supposed would be a cenotaph.

823. Construe ἐν δόμοις πατρὸς, 'the spear of Pelops preserved in my father's palace at Argos.'

825. Elmsley's conjecture, ἐλῶν for κτανῶν, is probable.

829. The change of metre to the dochmiac shows that she breaks forth into short expressions of ecstasy, while Orestes, more self-possessed, replies in iambs.

τηλύγετον, an Homeric word not elsewhere used in tragedy, seems here to bear its primary sense of 'born at a distance (of time or place).' Mr England reads τηλικόνδ', 'now a grown man,' though an infant when I left you. (πλανῶντ', which he inserts after Ἀργόθεν, should be πλανώμενον.) Koechly reads τηλύγετον φανέντα χθονὸς κ.τ.λ.

832. This verse is an iambic composed entirely of resolved feet.—ἄμα καὶ χαρὰ Dr Badham for ἄμα χαρῇ.

834. The MSS. have τὸ δέ τι βρέφος, corrected by Hermann. Mr England reads, after Bergk and Fix, τὸν ἔτι βρέφος ἔλιπον ἔλιπον. (So also Mr Jerram.)

837. τύχαν Hermann for ψυχά. Porson on *Med.* 555 remarks that τ and ψ are often confused. Mr England follows Wecklein in reading εὐτυχουσά μου ψυχά. The reading given in the text is confirmed by the context; 'henceforth may we both be happy.'

840. ἐπέβα] 'have come upon us.' So *Soph. Phil.* 193,



τὰ παθήματα κεῖνα πρὸς αὐτὸν—ἐπέβη, *El.* 492, ἄνυμφα γὰρ ἐπέβα μαιφόνων γάμων ἀμύλληματα.

845. ἐστία] the central city or settlement of the mythical Cyclopes.—χάριν ἔχω κ.τ.λ., ‘I thank you for his being born and bred by you, and reared up to manhood to be a light of the house.’ The dochmiac would be completed by reading ὅτι νεανίαν μοι κ.τ.λ.

850. ἐς συμφοράς] ‘As regards the events of our (i.e. both of our) lives.’ Cf. *Herc. F.* 63, ἐγὼ γὰρ οὐτ’ ἐς πατέρ’ ἀπηλάθην τύχης.

852. Perhaps μέλεος ἐγὼ μέλεος. The δ’ α was inserted by Seidler. Others repeat ἐγὼ or οἶδα.—δέρα, ‘on my neck,’ a dative of place. δέρα ’φῆκε, i.e. ἐφῆκε, adopted by Mr England from Elmsley, looks ugly and unnatural.

857. κλισίαν would seem here to mean σύγκλιν, though this is a very strained sense.

866. There is much doubt as to both reading and meaning here. If Iphigenia exclaims, ‘I met with a fate unworthy of a father,’ Orestes, giving another turn to πότμος ἀπάτωρ, might reply ‘You might have said *the fate of an orphan*, if you had (unwittingly) slain your brother,’ who stands in the place of a father to you. But Orestes would thus speak two iambic verses in too close sequence. Mr England and Mr Jerram follow Monk in continuing to Iphigenia, after 864, the two lines ἄλλα δ’—τύχα τιwός. Nauck continues the latter verse to Orestes after ἀπώλεσας, whereas he speaks in this scene in iambics only.

872. ἐξ ἐμᾶν κ.τ.λ.] ‘You narrowly escaped an unhallowed death by being slain by *my* (your own) sister’s hands.’

873. Mr England remarks on the very rare use of ἐπ’ αὐτοῖς like ἐπὶ τούτοις.

875. εὐρομένα πέμψω virtually means εὐρήσω ὥστε πέμψαι. The middle participle however has rather the sense of ‘obtaining,’ ‘securing,’ though πόρον εὐρεῖν is commonly combined.—ἀπὸ πύλεως, ἀπὸ φόνου means ‘from a state which by its law sanctions murder’ (cf. 38, θύω γὰρ ὄντος τοῦ νόμου καὶ πρὶν πόλει). Koechly’s ἀπὸ ξένας has small chance of being right.

880. πρὶν πελάσαι] ‘Before I bring’ (i.e. by the stern obligation of the law) ‘the sword to draw your blood.’ The ἐπὶ offends metre rather than grammar; cf. *Aesch. Suppl.* 295, οὐκοῦν πελάζει Ζεὺς ἐπ’ εὐκραίρῳ βοῶ; but ἐτ’ is a probable correction.

889. μῆν] ‘But (on the other hand) the voyage is long for a ship to make its escape through the narrow Cyanean rocks.’ Mr England takes στενοπόρου for a neuter substantive. Perhaps στενοπόρους, the three words being plural accusatives.

895. τίς ἄρ’ οὖν Nauck after Badham; but this is a wrong combination, either particle meaning *itaque*. On the



other hand, the *ãn* adds difficulty to the otherwise easy syntax *τίς ἐξανύσας φανεῖ κ.τ.λ.* But *φανεῖ* is wanting in MS. Pal. Perhaps *διδούς*. (Monk's *φάνοι* is a solecism.)

897. *ἐξανύσας* MSS., -σει Nauck, -σαι (opt.) Kirchhoff, and *εὐπορον* for *ἀπορον* Herm. 'Who then, in these doubts and difficulties (*τάδε*), whether god, or mortal, or some unlooked for luck, will find a successful means of escape?' Dr Badham's *τίς ἄρ' οἶν, τάλαν*, sounds very harshly just after *τάλαινα*.

900—1. The meaning is, 'wonderful as these events (the meeting of a brother and a sister) are, and beyond the strange stories of fable, I witnessed them myself, and (do not know of them) by hearsay from messengers.' Lit. 'Among the things that are wonderful I myself saw *these* events.' The reading *καὶ κλύουσ' ἀπαγγελῶ* was corrected by Hermann and L. Dindorf. Mr England reads *κού κλύω παρ' ἀγγέλων*. But *κλύειν παρὰ τινος* seems a doubtful idiom.

902. Pylades, less under excitement than his friend, suggests the importance of at once deciding how to escape. The syntax is slightly irregular; either *τὸ φίλους—λαβεῖν περιβολὰς λόγον ἔχει*, or *εἰκὸς (ἐστὶ) φίλους λαβεῖν κ.τ.λ.*, is the usual phrase. Indeed, *εἰκὸς* as it stands is out of its proper place.

904. *καὶ ἐπ' ἐκεῖνο*] 'to that other (the following) point also.'

905. The sense is, *τὴν σωτηρίαν, ἧς πανταχοῦ τὸ ὄνομα κλεινόν ἐστι*.

907. *τίχης*] Perhaps *τύχην*. See on 98. The meaning is, 'not to go beyond the range (limits) of a chance offered, and, just because they have an opportunity, to take their pleasure in other things.' In plain words, 'a truce to your endearments, and make use of the present chance to escape.' Construe, *μὴ λαβεῖν ἄλλας ἡδονὰς, ἐκβάντας τύχην*, i.e. *τὴν παροῦσαν*.

910. *τοῦδε*] The same fortune which attends us will also have in regard our safety; still, when one puts a shoulder to the wheel, Providence is aided in its benevolent designs.

912. The MSS. reading *οὐδέν μ' ἐπίσχη γ' οὐδ' ἀποστήσῃ (-ει)* has been variously corrected. That given in the text is Monk's, who compares Soph. *Oed. Col.* 450, *οὐ μὴ λάχωσι—οὐδὲ ὀνησις ἥξει*, and *El.* 42, *οὐ σε μὴ γνῶσιν—οὐδ' ὑποπτέουσιν*. 'You shall not,' interposes Iphigenia, 'by your advice for immediate action, stop me or divert me from first inquiring about our sister Electra, for anything I may hear about her will be welcome.' Schöne's conjecture, adopted by Mr England, *φίλα γάρ ἐστὶ τᾶμ' ἐμοί*, is a feeble platitude.

917. *κλήζεται*] 'Has the repute of being my friend's father,' i.e. is talked of as such, is acknowledged to be.

926. *ἀνθ' ὅτου*] Poetically used for *δι' ἧν*.

928. πρὸς σέ] With emphasis, 'to you, as their lawful sovereign.'

930. θεῖος] Again emphatic: 'surely an *uncle* (Menelaus) did not so insult the house in the time of its troubles?'

932. ταῦτ' ἄρα] 'This then (the assault of the Erinyes) is the reason why *here also* (in this country as well as at home) you were reported to have been seized with a mad fit on the shore.' The reply, οὐ νῦν πρῶτον, admits other seizures to have occurred.

935. 'Persecute me! Aye, they treated me like a young colt that had to be tamed by a cutting bit.' It is remarkable that the same figure occurs in *Eum.* 473 (if *κατηρτυκῶς* is rightly explained). Compare the fine verse *Agam.* 1033, χαλινὸν δ' οὐκ ἐπίσταται φέρειν, πρὶν αἱματηρὸν ἐξαφρίσθαι μένος.

938. δράσειν] The future infinitive here is very doubtful Greek. Either δράσων or δράσαι is more probable.

942—3. This passage is corrupt. The poet may have written ἔστε δὴ πόδας ἐς τὰς Ἀθήνας ἐξέπεμψε Λοξίας. Cf. *Prom.* 674, ἔστε δὴ πατρὶ ἔτλην γεγωνεῖν νυκτίφαντ' ὄνειρατα.

945. ψῆφος] 'a court,' lit. a place where votes or ballots are given, cf. 969. The *thing* is often used for the *place* of it, e. g. τυρὸς is 'a cheese-market,' μύρριναι, 'myrtle-market' &c. So inf. 1102, ὠδῖνα is an apposition to the olive-tree which was the place or spot of Apollo's birth. The legendary institution of the Areopagus for the trial of Ares who had slain Halirrhothius, is referred to also in *El.* 1258—63.

947. ἐλθών] A 'nominativus pendens,' as in 695.

949. αἰδῶ] Pity for a wanderer and a sense of the religious obligation of hospitality. For μοι we should possibly read μέν. 'They gave me indeed a table to myself, but they would not speak to me.'—ἀπρόσφθεγκτον, lit. 'unspoken to,' is Hermann's correction of ἀπόφθεγκτον. By this silence, he says, they contrived a plan for excluding me from any share in the conversation. Under τεκταίνεσθαι is included the device of the separate wine-flask instead of the common wassail-bowl.

953. ἴσον ἅπασι] They put a certain measure of wine, the same in quantity to all, into a separate cup for each, thus avoiding the use of the κοινὸς κρατῆρ, but enjoying themselves none the less for that. The compromise is curious, between the guilt imported by a murderer, and the claim on hospitality, a violation of which would be punished by Ζεὺς Ξένιος.

955. ἐλέγξαι] To cross-question, to find out by inquiry, viz. why I was so treated by them. He did not like to do this, knowing in his conscience the true reason but too well. But he put on the character of an ill-treated person, and pretended *not* to understand it.

960. χοῆρες ἄγγος] The feast of the χῶρες (an old vintage-festivity), on the second day of the Anthesteria. By 'keeping up the tradition (τιμᾶν) of the quart-pot,' it is meant that at this feast a measure of wine is still served out separately to each guest, in memory of the successful scheme for preserving the laws of hospitality and yet avoiding personal converse with a matricide. Mr Jerram inclines to reject 958—60. It seems that the poet is thinking of his own times.

961. ἐς δίκην τ' MSS., but it is not the practice of Euripides to make such a final elision. Hence δὲ is better inserted after εἰπὼν with Elmsley.—The part taken by Phoebus himself in the trial of Orestes is fully developed in the *Eumenides*. Mr England and Mr Jerram consider that the εἰπὼν and the ἀκούσας cannot refer to Φοῖβος. But, by *anacoluthon*, Orestes is meant.

966. Nauck reads διερρύθμιζε, 'ranged in order,' i.e. in the counting 'she so arranged as that they should be as many for me as against me.' MS. Pal. has διηρίθμιζε. But the imperfect is here clearly out of place.

967. νικῶν ἐξ κ.τ.λ.] 'And so I came off victorious in the trial for murder.'

969. ἱερὸν] The subterranean cave or chink in the rock under the Areopagus, which was regarded with awe as the chapel of the goddesses.—ὠρίσαντο is 'marked out for themselves so as to possess it.' The usual forms of instituting a τέμενος are regarded.

970. νόμῳ] This seems a variation from δίκη above.

980. κατὰσχωμεν] 'if we shall have secured.'

983—6. These four lines are poor, and very probably a later insertion. The address ὦ φιληθεῖς (MS. Pal. ὦ φιλεῖς) is very unusual. In *Hec.* 1000 it is doubtful whether ἔστω φιληθεῖς or ἔστ', ὦ φ. is right.

987. ἐπιζέω appears to have a transitive sense, 'to make to boil up' (like our phrase 'to keep in hot water'). So in *Prom.* 370, τοιόνδε Τυφῶς ἐξαναζέσει χόλον, *Cycl.* 392, καὶ χάλκεον λέβητ' ἐπέξεσεν πυρί. In *Hec.* 582 it is perhaps intransitive.—For ἄγει the MSS. give ἀεῖ, corrected by Canter. As I and T or Γ were often confused (e.g. ἀγρεῖ for αἰρεῖ, *Agam.* 126), so αἰεῖ wrongly written for ἄγει was Atticised into ἀεῖ. Dr Badham's διαπονοῦσ' ἀεῖ, adopted by Mr England, could not mean 'vexing.'

989. The speech of Iphigenia is difficult, and appears to have been interpolated. Nauck is probably right in rejecting 990. The μὲν is answered by δὲ in 995, 'I have long desired to save you and the family, but now I fear the consequences of being detected in the attempt.' It is clear that θέλω cannot be right both in 991 and 993. But this is a case in which it is impossible to get beyond mere conjecture. We might read

θέλω δ' ἅπερ σὺ, σέ τε μεταστήσαι πόνων  
πάντων, νοσοῦντά τ' οἶκον ὀρθῶσαι πατρός.

Or, retaining ὀρθῶσαι θέλω in 993,

τὸ μὲν πρόθυμον πρίν σε δεῦρ' ἐλθεῖν ἔχω  
παθεῖν ἅπερ σὺ, κ.τ.λ.

The clause οὐχὶ τῷ κτανοῦντι &c. can hardly be right. The future participle is wrongly used in the sense of 'intending to kill,' and though κτανόντι (Heath) may express even a mere attempt made in past time, as ἔκτεινά σ' ἄκουσ', *Ion* 1500, *Soph. Aj.* 1127, the sentiment is too poor to be probable.

994. γάρ] For by these means, viz. escape with you, I should gain both my ends,—the being spared your death by my hand, and the restoring of a fallen house.

995. ὅπως λάθω, as a deliberative conjunctive, is hardly right with δέδοικα. In *Hipp.* 518, δέδοιχ' ὅπως μοι μὴ λίαν φανῆς σοφῇ, the true reading seems to be φανεῖ. By reading interrogatively τὴν θεὸν δὲ πῶς λάθω; the following clause will mean 'there is the king too whom I have to fear.' Perhaps however the poet wrote

τὴν θεὸν δ' ἦν μὴ λάθω  
κλέπτουσα καὶ τύραννον,—  
πῶς οὐ θανοῦμαι;

999. ἀλλ' εἰ μὲν] 'If this, the double purpose in my mind, shall be carried out as one effort (ἐν τι ὁμοῦ), that is, if you shall take both the goddess and me her priestess together on one and the same ship, the venture becomes a creditable one,' i. e. not one of theft by cunning and falsehood.

1002. τούτου] viz. the ἐνὸς ὁμοῦ. 'If I fail to carry out (i. e. fail in one term of) the double scheme, then I remain here to perish and you get safely away.' She goes on to say, that not even this result does she altogether deprecate, provided she secures her brother's safety.—σώσασαν for σώσασα σ' Kirchhoff, and οὐδέ σ' for οὐδέ μ'. Nauck reads σῶσαι τὰ σ'.

1005. οὐ γὰρ ἀλλά] 'For of course,' 'for indeed.' See *Greek Particles*, pp. 3 and 52.

1010—11. This distich seems to have been interpolated. Mr England reads ἄξω δέ σ', ἥνπερ καὶ τὸς ἐκ ταύτης περῶ.

1012. γνώμης] 'a view' of the matter, or the position.—πρόσαντες, 'displeasing,' δυσχερὲς καὶ ἐναντίον, Photius. Cf. *Med.* 304, σοφῇ γὰρ οὐσα τοῖς μὲν εἰμ' ἐπίφθονος, τοῖς δ' αὖ προσάντης.

1015. Mr England, who with Kirchhoff marks a lacuna before this verse, remarks that "there is no possibility of making sense by joining καὶ σὸν πρ. εἰσ. to ἐθέσπισεν." Seidler thinks σύγγονος (86) may have been so ambiguously

used as to mean the sister either of Apollo or of Orestes. Or he might have told the latter 'to bring to Athens Artemis with her priestess.' We have not got all the details of the oracle. Taking all the facts together, he adds, he has good hope that his return with her will be secured.

1018. τῇδε] viz. in the μὴ λαβεῖν, not in any want of *will* in the matter. The latter clause Mr England calls "a very weak remark," and adopts from Markland ἡδε βούλευσις πάρα, 'this is the matter now before us for discussion.'

1023. δυναίσθην (addressed to Orestes and Pylades) is Elmsley's correction for δυνάμην. Nauck retains this, the sense of which must be συμπράσσειν σοι ξενοφονοῦντι.

1025—6. Most critics reject this distich.

1036. ἔχονθ' Mr England, i.e. 'what disqualification do you impute to me?' Rightly, perhaps.

1037. τὸ δ' ὅσιον] 'And I shall not consign to the sacrifice what is not pure and holy.'

1039. βουλήσομαι] A curious instance of brevity for ἐρῶ ὅτι βούλομαι.

1040. ἔτ'] i.e. though we have provided for you, we have not (in our plan) got the image out of the temple.'—ἐφ' ᾧ, 'on condition of getting which,' 'on the strength of which.'

1042. ποῖ δῆτα] 'Whither then (will you take it?) Do you mean the creek into which the sea sends its water?' By ἔκβολον or ἔκβολος any kind of jutting or projection, of either land into water or water into land, is expressed. So νεὺς ἐκβολαὶ means the casting of a ship on the shore, inf. 1424.

1046. φόνου] It seems quite needless to alter this. The next verse shows that the reference is to φονέα sup.

1033. The meaning is, 'What place or position in respect of the murder shall we say Pylades holds?' i.e. shall we say he shares in the guilt as an accomplice?

1050. καὶ μὴν—γέ] 'Well, you have at hand a ship well fitted with oars.' Cf. 1346.

1051. If this verse is assigned to Orestes, τὰλλα must mean the getting the statue out of the temple, and making the story appear credible to the king. The MSS. give it to Iphigenia, and Mr England includes the next, where τάσδε refers to the chorus. Cf. Aesch. *Cho.* 546, αἰνῶ δὲ κρύπτειν τάσδε συνθήκας ἐμάς. If Iphigenia says their silence is necessary, Orestes replies, 'then implore them'; which she does at 1056.

1059. φιλτάτου the MSS. But the verse is weak, and probably spurious.

1069. σὲ καὶ σέ] Here she seems to throw herself at the feet of the several persons appealed to, and if so, the



chorus had either been called on to the stage, or summoned to come up close in front of it. The front rank of three ( $3 \times 5$ ) may be specially appealed to. But Cobet's conjecture, *Var. Lect.* p. 598, *ικέτις ικνούμαι*, is very plausible.

1071. *εἴ τῳ κυρεῖ* Monk. In v. 130 the coryphaeus at least is supposed to be unmarried.

1078. *δναισθε]* 'Bless you for your words!' She now turns to Orestes and Pylades; or, as some think, to two of the attendants. By *δόμοι* it seems that the whole pile of buildings, both temple and residence of priestess, are meant.

1083. *δεινῆς* seems doubtful, whether referring to *Αὔλιδος* or to *χερός*. Perhaps, *εἴπερ Αὔλιδος—τὸ πρίν μ' ἔσωσας*. The use of *ἥπερ* here is not quite regular, and *καὶ νῦν* is much more emphatic in direct antithesis.

1085. *διὰ σέ]* 'through you,' his sister, who will not carry out the desire (*σώζειν*) of your brother-god.

1086. *ἐκβηθι]* 'leave this barbaric land, and be not offended with us for removing you to Athens.'—*καὶ γὰρ*, 'for indeed 'tis not fitting that you should go on residing here, when you might have for your own a civilised and prosperous state.'

In a very beautiful ode, which partakes of the character of a *Threnodia*, the chorus, about to be left behind in captivity, bewails its own fate, while it congratulates Iphigenia on her liberation. The metre is glyconic (Mr England calls it "logaoedic").

1091. *ἔλεγον οἰκτρὸν* (Barnes) is an obvious alteration, but *οἶτος*, 'hard fate,' may itself be called *ἔλεγος*, 'the burden of the doleful strain.'

1093. *ὅτι κ.τ.λ.]* Those learned in the language of birds know well that it is the loss of your mate that you are ever singing of in loud clear strains.

1094. *ἐγὼ σοι]* 'I put my own sighs and moans alongside of yours, a bird in song, though not soaring aloft on wings.'

1097. The form of glyconic technically called 'poly-schematic' (~~~~~) may respond to the ordinary form; cf. 421, 439. Nauck's reading "*Ἀρτεμιν ὀλβίαν*" does not remind us of the style of Euripides. The meaning however is, that the chorus pine for the bright and happy worship of the Delian, as very different from the bloody rites of the Tauric goddess.

1102. *ὠδῖνα]* See on 945. Markland's reading, *ὠδῖνι φίλον*, is adopted by Mr England.

1104. *κύκλιον]* The circular lake, the *λίμνη* of *Eumen.* 9, called *τροχοειδής*, Herod. ii. 170.

1106. *λίβες* for *λιβάδες*, adopted by Mr England from Weil, does not "improve the metre," but the contrary; for either ~- or its equivalent ~~~ is required, not ~-.



1100. ὀλομένων] (the Homeric οὐλομένων) was pronounced with λλ, or as a trisyllable, ὀλόμυνων. See on 1097. Nauck edits ὀλλυμένων ἐπὶ ναυσὶν ἔβαν.

1111. δι' ἐμπολᾶς, i.e. sold as a captive.

1112. ἐλθεῖν νόστον is a poetical variation of ἐλθεῖν ὁδόν (Aesch. Theb. 711).

1116. μηλοθύτους Nauck, who prefers Ἑλληνοθύτους to Köchly's -τας. The MSS. reading satisfies the metre, and the epithet may be a common-place, referring to some of the altars in or near the shrine.

1117. The MSS. give ζηλοῦσ' ἄταν. Perhaps αἶσαν.

1118. ἐν γὰρ κ.τ.λ.] 'For in distresses he does not break down who has been brought up amongst them.'

1120. δυσδαιμονία the MSS. The very slight change of Markland's gives a simple and good sense; 'happiness is not stable; and when men have been fortunate and have become reduced, (reverse) is a fate hard to bear.' *Herc. F.* 1291, κεκλημένῳ δὲ φωτὶ μακαρίῳ ποτὲ αἱ μεταβολαὶ πονηρόν. — εὐτυχίας is the accusative plural. So in *Ion* 482, σὺν τ' εὐτυχίαις φίλον.

1130. πέμψει seems required here for ἄξει, since the latter word occurred at v. 1124. For εἰς, inclosed in brackets (πρὸς being adopted in 1146 for ματρός), Bothe and Nauck give εὐ σ'. Phoebus, with his lute, will play music for his sister, while the reed of Pan as the κελευστής will give the time to the oars.

1133. πλάταις the MSS., πλατᾶν Weil. See on 409 sup.

1134. ἐπὶ προτόνοις for πρότονοι, and indeed the right explanation of an obscure passage, is due to Mr C. B. Clarke, late of the Kew Herbarium, whose knowledge of Hindu boats, and their exact identity with the ancient Greek galleys, has enabled him to divine the poet's meaning. The loosened sheets, πόδες, allow the mainsail to bag and belly so that the back of it often comes against the forestays when the wind is astern. Translate, 'And the (slackened) sheets will let the sails spread themselves out in the air over the cut-water (στόλον) at the prow, to flap against the forestays.'

1141. θαάζουσα] 'rapidly moving.' O that I could fly, she exclaims, high above my own dear home, and there cease from my flight.

1144. πάρος for παρθένος is commended alike by sense and metre. But the change requires also ἐν εὐδ. γάμοις for εὐδοκίμων γάμων, to suit which πάρεδρος and πάροχος have been proposed.

1145—7. Construe ἐς φίλας ἀμίλλας πρὸς θιάσους ἡλίκων, 'in friendly rivalry with the company of my equals.' The MSS. have φίλας ματρός. See on 1130.

1148. MSS. χαίτας ἀβροπλούτοιο εἰς ἔριν. By inserting τε and transposing we get an easy sense, 'and entering into a

contest of the refinements of wealth in the adorning of the hair.'

1151. The MSS. give ἐσκίαζον. The slight change in the text restores sense and metre: 'clothing myself in embroidered robes and (letting fall) my locks on my cheeks I veiled from gaze my face.' By φάρεα the head-dress only, κάλυπτρα, may be meant. Compare *Bacch.* 455, πλόκαμος—γένυν παρ' αὐτὴν κεχυμένος. From *Suppl.* 1219, ἀλλ' οὐ φθάνειν χρὴ συσκιάζοντας γένυν, and *Phoen.* 63, ἐπεὶ δὲ τέκνων γένυς ἐμῶν σκιάζεται, we might here read γένυν ἐμὰν συνεσκίαζον. But in *Tro.* 353 πύκαζε κῶτα is applied to the nuptial head-dress.

1153. In a clever scene, in which Greek cunning and falsehood are more than a match for barbaric credulity and superstition, King Thoas comes forward and meets the priestess just carrying off the statue. Inquiries and explanations ensue, and he is soon satisfied that it is all right.

1155. λάμπονται] The passive is rightly used, as in *Ion* 86, Παρηγησιᾶδες δ' ἄβατοι κορυφαὶ καταλαμπόμεναι.

1157. ἀκινήτων] Anything sacred, and not to be stirred or moved, like the treasures in temples, is so called, as in the oracular verse μὴ κινεῖν Καμάριναν, ἀκίνητος γὰρ ἁμείνων.

1159. ἐν παραστάσιν] 'at the portico,' i.e. side projections of the façade. See *Androm.* 1121, *Phoen.* 415.

1161. ἀπέπτυσα] Compare *Hipp.* 614, *Troad.* 667. Lest the king should think the word applied to *him*, she adds, 'for I devote this word to the cause of religion.' This is the meaning of 'Οσία, πότνα θεῶν, in *Bacch.* 370.—τί φροιμιάζει κ.τ.λ., 'What new and strange event are you indicating in these opening words?' Cf. *Agam.* 1354, φροιμιάζονται γὰρ ὡς τυραννίδος σημεῖα πράσσοντες πόλει.

1163. καθάρᾳ] This is what has been called a 'tertiary predicate;' 'the victims which you have had captured for me are not pure offerings.' Cf. inf. 1171. For the middle compare *Androm.* 841, τί μοι ξίφος ἐκ χερῶν ἡγρεύσω; 'Why did you have that sword snatched out of my hands?'

1165. πάλιν] 'backwards,' in the local sense. Cf. 1179. By ἔδρα the seat or position on the base is meant.

1171. τὸν φόνον] See on 1163. 'No! the guilt of murder they have upon them is not from killing foreigners, but from killing their own relations.'

1173. μητέρα] Shortly put for μητρὸς φόνον.

1174. τόδ' ἔτλη τις ἂν MSS., ἔτλη τις ἂν Seidler. The true reading, perhaps, is οὐδ' ἂν βάρβαρος γ' ἔτλη τόδ' ἂν.

1179. ἤλεγχον] 'I asked them about it.'

1180. ὡς, i.e. ἐπειδὴ, 'for so well perceiving (the cause of the aversion).' Or as an exclamation; 'how cleverly you observed it!' She rejoins, as if still further to prove her cleverness, 'and now (i.e. just now) they let down (as fisher-

men do) a pleasing bait to catch my feelings.' This bait, she pretends (1187), she refused to take.

1182. τῶν Ἀργόθεν] A common brevity of expression for ἀγγέλλοντε Ἀργόθεν φίλτρον τι τῶν ἐν Ἀργεὶ φίλων, i.e. 'some pleasing news of your friends at Argos.' Cf. 1410, τὰς ἐκεῖθεν σημανῶν τύχας.

1184. ὥς δῃ] See *Greek Particles*, p. 23. Thoas here thinks himself very sagacious. 'That,' he says, 'of course, was that you might save them through (by) the pleasure given you by the news.' Some editors put no mark of interrogation.

1185. καὶ πατέρα] Here is the lie direct. Thoas is made to believe in the religious fervour of a priestess who prefers the service of the goddess to the return to her own father. 'But you,' he rejoins, 'of course, got out of the offer (lit. 'swam away from the bait') by going to the side (or cause) of the goddess.' Mr England refers the aorist here to ἐκνεύειν rather than ἐλνέειν. Cf. 1330.

1195. καὶ τὰμά] Ambiguously said; she means, 'this will also suit my plans of escape,' but Thoas understands, that her duty to the goddess will so be better performed.

1196. ἐκπίπτειν, like ἐκβολον sup. 1042, means that the sea is *projected*, as it were, and thrown out of its shore-line. Thus bodies cast up on the shore are said ἐκπεσεῖν. Iphigenia, of course, makes an excuse to go to a more hidden and distant creek where the ship is moored.

1197. καὶ γὰρ ἄλλα] 'For there are other things *too* which we shall have to do.' Here again there is intentional ambiguity in the words.

1199. καὶ τὸ βρέτας] This, as Mr England remarks, was a device to keep back, out of awe, the population. Cf. 1210, 1226.

1207. ἡλίου κ.τ.λ.] viz. that the sun might not contract pollution from the exposure of guilty heads.

1209. ποίας τύχας seems to mean τί ἀποβήσεται, 'what will befall them if they meet the murderers?' That *something* will happen, under certain conditions specified in the message, is anticipated.

1210. συναντῶεν, unless, with Nauck, we adopt συναντῶσιν from Elmsley, is the earnest *wish* the messenger is to convey to them, for the avoidance of harm. The imperative would express the same in a more abrupt manner. Cf. inf. 1480—1. To this wish Iphigenia replies, '(I hope not), for guilty acts of this kind bring pollution.'

1212. μηδένα] with emphasis, 'that *no one*, be he who he may.' This was implied in ἅπαντας (1210), but the command is very specially enforced in order to facilitate the escape.

1213. Badham reads οὓς δεῖ μάλιστα, which is very close to the MSS. reading οὐδεῖς, and has a good chance of being

right, without further changing φίλων to φιλῶ. 'You care well,' says the king, 'for the state.'—'Yes, and for those of my friends whom I especially ought to care for.'—'You mean *me*,' he replies, of course unconscious of the irony.

1214. εἰκότως was inserted by Hermann at the beginning of the verse.

1215. σὺ δὲ κ.τ.λ.] The king too, of course, is to be kept away, so he is ordered to perform a ceremonial purification, similar to that described in *Hel.* 868—70. But he is to stay outside the temple, and therefore μέλαθρον must mean his own palace. As the MSS. give ἄγνισον χρύσῳ (πυρσῶ is Reiske's not very probable correction), we might read

σέ δὲ μένοντ' αὐτοῦ πρὸ ναῶν τῆς θεᾶς Θ. τί χρῆμα δρῶ;  
I. ἀγνίσαι χρῆ σὸν μέλαθρον. Θ. καθαρὸν ὥς μὲν πάλιν;

The strangers had in the first instance been taken into the palace, which had therefore been defiled by their presence. A little fumigation with sulphur, she implies, from the outside, would set the matter all right.

1218. The exact meaning of παλαμναῖον, and whether it is here neuter, in the sense of μύσος, or masculine in the sense of ἀλάστορα, is uncertain.

1220. τὰ τῆς θεοῦ] Again *irony*, meaning in one sense τὰ σαντῆς. And so ὥς θέλω in the next line.

1222. The ἄρα here can hardly be right. Perhaps τοὺς δ' αὖ ἐκβαίνοντας.

1223. θεᾶς κόσμοι are the ornaments and state-robcs with which the goddess is to be vested,—nominally for the ceremony, but in reality to be carried away. The singular is more common in this sense; but nothing can be weaker than Wecklein's θεᾶς μόσχους.

1225. προὔθεμην] I prescribed or proposed, the medial verb implying that her own interest was concerned in the matter.

1226. ἔχειν] supply αὐτοῦς.

1227. ἀγνέει] Mr England says this is here transitive; but this would be ἀγνίζει. To 'keep clean hands for the gods' merely describes the character of the minister. He rightly observes that "Iphigenia here addresses her proclamation especially to such people as might be expected to be approaching the temple for one purpose or another."

1231. οὗ χρῆ] She means, at Athens; but the other meaning is not clear. Perhaps οὗς χρῆ, i.e. not these polluted ξένοι, οὗς οὐ χρῆ, &c. Mr England thinks καθαρὸν δόμον means her Attic temple which will be free from human sacrifices.

1234. In a remarkable ode, embodying some of those early traditions about the cult of Apollo which are referred to in the opening lines of the *Eumenides*, the chorus vindi-

cate the truthfulness of the god's oracles and commands as given to Orestes. The purport is summed up by the verse in *Eumen.* (19), Διὸς προφήτης δ' ἐστὶ Λοξίας πατρός.

*ibid.* εὖπαις, like εὖτεκνος, εὐπάρθενος, sometimes, as here, refers to the quality of the person with whom the epithet agrees. It is difficult to express in our idiom.

1237. Either τεκοῦσα or ἔτικτε seems to have been ejected by the gloss Φοῖβον.

1238. ἃ τε κ.τ.λ.] i.e. she bore Apollo and his twin-sister Artemis the huntress. Mr England adopts ἃ τ' ἐπὶ from Weil, i.e. ἐν κιθάρα σοφὸν ἐν τε εὐστοχίᾳ ἐφ' ἃ γάνυται. It may be much doubted if it is good Greek to make a relative depend on two prepositions.

1242. The order of the words, which is rather involved, is τὸν μάτηρ φέρειν ἰνυ ἀπὸ δειράδος (viz. Κυνθίου ὄχθου) λιποῦσα λοχεῖα ὑδάτων (viz. Ἰνωποῦ ποταμοῦ). Mr England, with Weil, reads ματέρ' εἰς ὑδάτων, 'she brought him from Delos to Castalia on Parnassus,' which is the account given in *Eum.* 11, ἐς τήνδε γαῖαν ἦλθε Παρνησοῦ θ' ἔδρας.—ἀστακτῶν, not merely trickling or dribbling, but gushing. So ἀστακτὶ λείβων δάκρυον, *Oed. Col.* 1251.

1243. Parnassus is said 'to revel with Dionysus' because it is the scene of his revels. So *Aen.* iii. 125, 'bacchatamque iugis Naxon.' Cf. Aesch. frag. *Edon.* 59, ἐνθουσιᾷ δὴ δῶμα, βακχεύει στέγη.

1246. κατὰχαλκος] 'all gleaming with brazen scales in the shade of the leafy grove.' Many editors doubt the genuineness of the word, but cf. *Phoen.* 109, κατὰχαλκον ἅπαν πεδῖον ἀστράπτει. The serpent Python is here meant; δάφνη is a dative of place.

1256. MSS. ἀναφαίνων θεσφάτων ἐμῶν. Musgrave, comparing *Orest.* 591, Ἀπόλλων ὅς—βροτοῖσι στόμα νέμει σαφέστατον, perceived that ἀναφαίνων was a gloss on νέμων.—ὑπο, 'from under,' viz. because the response was thought to be sent up by the earth below; and hence the priestess or the oracle is technically said ἀνελεῖν.

1259. Θέμιν δέ] See *Eumen.* 2. 'But when on his coming (Apollo) had dispossessed Themis, child of Earth, of the sacred oracles,'—then Earth, through jealousy, took away the oracles and sent only vain and delusive dreams. Some word has dropped out. Hermann suggests Πυθῶνος, Nauck reads ἀπένασεν ὁ Λατῶος,—a mere guess, but adopted by Mr England, who also gives γαῖων for γᾶς ἰών.

1264. πολέσιν (πολύς), 'which to many mortals used to declare, in the dark repose of their slumbers, not only what had happened of yore (τὰ πρῶτα), but what was yet destined to come to pass' (lit. 'but with respect to events yet to follow, how many things were about to happen').

1266. Γαῖα δέ] 'For Gaea' (perhaps the goddess personifying χθών, cf. *Prom.* 210) 'had deprived Phoebus of the



prerogative of giving oracles, through jealousy for her daughter (Themis).'

1267. *μαντεύειν* the MSS., corrected by Seidler.

1270. *ἔλιξεν*] 'entwined,' a poetical word for *ἐξήψεν*, 'attached to (lit. *from*) the throne of his father Zeus his infantine hand, (imploring him) to remove from his temple at Pytho the dreams sent in wrath by the Earth.'

1273. This line is interpolated in the MSS., *θεᾶς μῆνιν νυχίους τ' ἐνοπίας*, and was corrected by Seidler.

1274. *γέλασε*] Zeus smiled to see how early the love of *wealth* (offerings at the shrine) was developed in his son. Lit. 'that he had come at once to him from a desire to possess the services paid for by much gold.'

1276. For *παῦσεν* Badham's *παῦσαι* is more usual Greek than Köchly's *παύσειν*, adopted by Mr England.

1277. The MSS. give *λαθοσύναν*, corrected by Markland. The error may be similar to the not unfrequent confusion of *μαθεῖν* and *λαθεῖν*. If the conjecture is right, we must suppose emphasis on *νυκτωπόν*. 'He took away the (false) divination that was given by nightly visions, and restored to Phoebus his prerogatives, and to mortals their confidence, by the oracular verses given on the much frequented throne to which strangers resort.'

1285. *κυρεῖ βεβώς*] The meaning of the formula is, 'where is the king at this present time?' Cf. *Electr.* 777, *κυρεῖ δὲ κήποις ἐν καταρρύτοις βεβώς*, i.e. *ἐτύγχανεν ὦν*.

1288. *μὴ κελευσθεῖσαν*] 'Without being (specially) bidden.' For the question had been put not to the chorus, but to the ministers and attendants of the temple.

1297. *ὅπου*] 'Where having found him you shall report these words' (you tell about the escape) is a singular instance of brevity for 'go after him to some place where you may find him,' &c.

1299. *μέτεστί γ'* (MSS. *θ'*) may well mean, 'Aye, you have some share in what has been done.' Nauck, after Markland, gives *χῦμῖν*, an ugly word, and a crasis of little, if any, authority. See on *Androm.* 736.—*μέρος* is superfluously added, but the more common idiom, *μέτεστί μοι τούτων*, implies the ellipse. Compare *μετασχεῖν μέρος τινός* (Aesch. *Cho.* 291, *Agam.* 507).

1301. *πρὸς πύλας*] The palace was near, but not joined to the temple. The messenger had come to the temple thinking the king was there, but he is sent back to the palace, on the plea that he is not within (1294). He persists however in knocking at the temple-door till the king himself comes out.

1302. *ἐρμηνεύς*] The word here seems to mean *μηνυτής*, 'some one to inform him,' apart from any notion of 'interpreter.'

1307. For *βοήν* *ιστάναι*, 'to raise a shout,' 'to set up a



cry' (mostly for aid), cf. Aesch. *Cho.* 885, τί δ' ἐστὶ χρῆμα ; τίνα βοήν ἴστης δόμοις ;

1309. λέγουσαι μ' Pierson for ἔλεγον αἶδε καὶ κ.τ.λ. When λέγουσαι had been wrongly written λέγουσ' αἶδε, some transcriber concluded the imperfect was required. The messenger here brings a formal complaint against the chorus, and threatens on some future occasion to prove they were accomplices (αἰθις τὰ τῶνδε σημανῶ).

1317. τί πνεῦμα] 'In what direction did the breeze of her fortune blow?' What was her *motive* in taking this course? He uses συμφορά rather than τύχη, because it has a *tendency* to a bad sense. Mr England renders it, "What ill wind has she found?" ('How did she manage it?' Mr Jerram.) Perhaps indeed κεκτῆμεθα is the true reading.

1318. σῶζουσα] Continued from οἴχεται, not in answer to the question of the king. The pronoun must carry emphasis, 'you will be surprised at that' (who took such precautions to secure the captives).

1319. Τυνδαρίς] The story of the birth and fortunes of Orestes is assumed to have been known at Tauri, or to Thoas.

1321. θαῦμα here is addressed in the abstract: 'I would call *Wonder* by a stronger name, if I knew such.'

1327. ἐπεῖ] See on 260.

1330. ἐκνεύειν here seems to mean 'to nod off,' to order to retire by a motion of the head.

1332. μετώχετο] 'had gone for,' i.e. had gone to perform. Cf. *Il.* v. 148, ὁ δ' Ἀβαντα μετώχετο. Aesch. *Cho.* 956, δίκην—ἣν ὁ Λοξίας ἐποίχεται, 'summons,' 'goes to fetch.'—The MSS. give θύουσα, which Nauck retains. 'Go away,' she said, 'I am engaged in the expiatory rite.' Cf. 1338, ὡς φόνον νίζουσα.

1334. ὑποπτα μέν] 'We thought it strange, and suspicious, *but* we concluded it was all right.' The sense is spoiled by reading μοι for μέν (Nauck). Cf. *Hel.* 1549, ἡμῖν δ' ἦν μὲν ἡδ' ὑποψία,—διεσιωπῶμεν δ' ὁμῶς.

1337. The technical word for the cry raised by women at a sacrifice is ὀλολυγμός.—κατάδειν, like ἐπάδειν, ἐξεπάδειν, implies the utterance of magic rites *at* or *over* an object.

1341. κτάνοιεν] 'might have killed her,' a peculiar use of the aorist optative ('might kill,' Mr Jerram). The ellipse of φόβος, on which μὴ depends, is also remarkable.

1344. οὐκ ἐωμένους=εἰ καὶ μὴ εἶα, even though she objected to, or protested against it.

1346. This verse, about which much difficulty has been felt, and which some alter while others transpose (Hermann after 1394), is really simple enough. More than that, it is quite necessary to the context: what the messenger saw was not merely a Greek galley, but one with all the oars in trim for the rowers to start in a moment. Both sails and oars, from their resemblance in shape and the motion they

give, are often called *πτερὰ*. Here the meaning is, 'the hulk of a Greek galley well-fitted with banks of oars,' lit. 'winged in its oarage (*πίτυλον, remigium*) with well-fitted blade.' Cf. 1050, *καὶ μὴν νεὼς γε πίτυλος εὐήρης πάρα*. The adjective *κατήρης* occurs *Electr.* 498, *Suppl.* 110, but it is not easy to determine its primary sense. Perhaps the oars disposed fit and ready to the hand is all that is really meant.

1349. *πρύμνηθεν*] for *ἐκ πρύμνης*, 'astern,' like *ἐκ δεξιᾶς*, &c.

1350. *εἶχον*] Supply *οἱ μὲν* from the context. 'Some were keeping the prow (straight ahead) by poles, others were hanging the anchor on the cat-heads, while others, hastening to place ladders (for the fugitives about to embark), were hauling in through their hands the stern-ropes (i.e. just loosened from the land), and after putting (the ladders) in the sea, were letting them (the rope-ends) down for the strangers.' Any one familiar with sea-practice must admit there is no difficulty in this account. The *κλίμακες* were planks let down the ship's side, with bars nailed across (*κλιμακτῆρες, Hel.* 1570) by way of steps. As the ship was just ready to take in the supposed strangers, the sailors were hauling in the line which had fastened it to the land, and letting down the other end for them to grasp as they mounted the ladder. It is surprising that Mr England should think v. 1352 "makes no sense where it is, and separates two verses which are evidently consecutive."

1354. *ἀφειδήσαντες*] without further reserve, not scrupling to lay hold of the priestess herself when we found she was in collusion with the crew.

1357. *οἶακες* are not the paddles, but the tillers or handles by which they were moved *on their own axis* by the steersman on a higher platform on deck. It is very necessary for students clearly to comprehend this. When these tillers (there being two *πηδάλια*) were removed, or drawn out of the hole in the shaft, the paddles became unserviceable. Unless we should read *διευθυντηρίους οἶακας*, 'tillers inserted through the stern-paddles.' The hole in the paddle-shaft was called *εὐθυντηρία*, as the tiller itself is called *εὐθυντήρ* in *Aesch. Suppl.* 717. One effort therefore for stopping the galley was *to render the paddle entirely useless*. *Hesych.* *διευθύνεται· κυβερνᾶται εὐθέως, καλῶς. Id.* *εὐθυντηρία· μέρος τι τῆς νεὼς*. In *Hel.* 1610 the steersman who works the *two* paddles simultaneously is called *οἰάκων ἀναξ*. And the absurdity of *two* steersmen, one of whom may not act precisely with the other, is pointed out in *Androm.* 480, *κατὰ πηδαλίων διδύμα πρᾶπιδων γνώμα*, where see the note.

1359. *ξόανα καὶ θ.*] Musgrave corrected the singular, guided by the metre, "sententia invidiosius universe enuntiata," as Hermann observes. In the next verse Markland

inserted the σύ. 'Who are you who,' &c. By ἀπεμπολᾶν the carrying off for sale seems meant. Cf. *Troad.* 973, ὥσθ' ἡ μὲν Ἀργος βαρβάροις ἀπημπούλα.

1366. τὰ δεινά] 'these terrible blows,' viz. the marks of which are shown. See 320, 924.

1367—8. For κείνοι τε ἡμεῖς τε οὐκ, the more usual οὔτε —οὔτε was expected. So inf. 1477—8, 'Ορέστη τ' ἀδελφῇ τ' οὐχὶ θυμούμαι.

1368. ἐγκροτούμεναι] lit. 'fists were hammered on us.' The young Greeks, trained in pugilism and the pancratium, used legs and arms in the scuffle, kicking and 'shinning' in a manner that soon tired out the barbarians, unused to such violent exertion. Hermann's emendation, ὥς τῷ ξυνάπτειν, gives a good sense, ὥς (= ὥστε) τὰ μέλη αὐτῶν καὶ ἀποκαμῖν σὺν τῷ συνάπτειν, 'were no sooner engaged in the conflict than they were tired out.' Markland's reading, adopted by Mr England, ὥστε συναπειπεῖν κ.τ.λ., is not only tautology, but on metrical grounds hardly admissible. Nor should ἅμα in 1369, 'from both the strangers at once,' be altered to θαμά (Bergk).

1376. πέτρους the MSS. See on 318.

1378. ἀναστεῖλαι] 'so as to send us back,' or make us retire, 'to a distance.' It is a military term, used by Thucyd. iii. 98, vi. 2 and 70.

1380. ὥστε μὴ appears to be the conjectural supplement of a lacuna in Flor. 2. Dr Badham proposed παρθένῳ. The sense is the same; the girl was too timid to walk into the water, so Orestes took her on his shoulder and carried her up the ship's side by the ladder.

1386. As ναῦται νεῶς forms one idea, that of a crew, the second genitive is not unnaturally added to stimulate the naval pride of the Greeks.

1388. The true reading probably is ὧνπερ εἶνεκ' ἄξιον πόνον, &c. But cf. 125.

1390. By στεναγμός or στόνος (*Soph. Trach.* 522) the sound of hard breathing is expressed, and ἡδὺς merely means that it was pleasing to the men to have got fairly under weigh. The epithet is used also in contrast with the more usual sense of στένειν. It is hard to render the line, but Mr England's version seems too strong, "roaring out a yell of joy."

1391. ἕως μὲν κ.τ.λ.] So long as the ship was within the creek, it made way, but in getting across the entrance it fell in with a heavy surge and laboured, ἔκαμνε, or was hard pressed. Cf. *Il.* xiii. 511, ἐπείγετο γὰρ βελέεσσιν, *Od.* xxiii. 235, ἐπείγομένην ἀνέμῳ καὶ κύματι πηγῷ.

1394. νεῶς is corrupt, and resulted from the old reading, corrected by Hermann from Hesychius, πάλιν πρηνήσια. Mr England inserts 1346, but the description of the ship does not seem in place here. Perhaps ἐξαίφνης

πνέων. The wind kept pushing the ship backwards, while the rowers were propelling it forwards, so that they had to 'kick against the wave.' This phrase is a modification of πρὸς κέντρα λακτίζειν.

1397. σταθεῖσα perhaps means 'standing up,' whereas she had before been seated. So in *Hel.* 1591, ἐκ δὲ ταυρείου φόνου Ἀτρέως σταθεῖς παῖς ἀνεβόησε συμμαχούς.

1401—2. φιλεῖς δέ] 'And as you love your brother Phoebeus, so believe that I too love my own blood-relations.'

1404. γυμνὰς κ.τ.λ.] If this reading is right,—and the MSS. give ἐκ (with *lacuna* of a word) ἐπωμίδας,—the sense is, 'applying their arms, stripped from the shoulder-sleeve, to the oar at the word of command,' i.e. of the κελευστής. The reading in the text is Musgrave's correction of the Aldine γυμνὰς ἐκ χερῶν ἐπωμίδας. No reliance can be placed on ἐκ χερῶν, but the meaning of ἐπωμῖς is plain from *Hec.* 558, λαβοῦσα πέπλους ἐξ ἄκρας ἐπωμίδος ἔρρηξε. Nauck's reading, γυμνὰς εὐχερῶς ἐπωμίδας κ.τ.λ., is unsatisfactory. Nor is it easy to approve Mr England's view of the sense, "fastening the oar-handle under the arm-pits, so as to be able to raise the hands at the paean." Could a rower do this, and if he could, would he?

1408. ἀγκύλας] Hermann thinks nooses are meant, for securing and bringing back the strangers as soon as the ship touched. Others, as Mr England, refer it to making loops fast to the shore in readiness to tie the ship.

1410. τὰς ἐκεῖθεν] Cf. τῶν Ἀργόθεν τι φίλτρον ἀγγέλλοντέ σοι; sup. 1182.

1416. Though καὶ νῦν is commonly used as a formula meaning 'and accordingly now' (*Greek Particles*, p. 34), it seems here better to connect Ἰλιὸν τε ἐπισκοπεῖ καὶ νῦν παρέξει, so that Πελ. δὲ ἐναντίος forms an adversative clause as a parenthesis. Monk omits the δέ, as if ἐναντίος ὦν were meant.

1418. φόνον κ.τ.λ.] 'We have found her forgetful of the (attempted) sacrifice at Aulis, and faithless in her service to the goddess,' viz. as sacrificing Greeks in return. Lit. 'she is being caught (or found out) in giving up for the goddess the unremembered event of the sacrifice at Aulis.' The man argues as if the whole motives of Iphigenia's conduct, as well as her history, were known to the king. Dr Badham read ἡ φόνου τοῦ ἔν Αὐλίδι ἀμνημόνευτον θεῶν πρ. ἁλ., and Mr England, following Weil and Köchly, adopts this with ἀμνημόνευτος, by way of "improving on Badham." Such tasteless changes have little to recommend them. But Mr England regards 1414—19, which he calls "halting lines," as spurious.

1423. οὐκ εἶα] A phrase made up of εἶα τρέχετε and οὐ δραμεῖσθε; So *Hel.* 1561, οὐκ εἶα ταύρειον δέμας ἐς πρῶραν ἐμβαλεῖτε:

1424. ἐκβολάς] ‘the coming ashore of the ship.’ See sup. 1042. The plural expresses the ‘bumpings,’ off and on, of a ship which is stranding. Mr England translates “wreckage,” and thinks the prospect of plunder is held out. But this is ναὸς ἐκβολα, *Hel.* 422. Nor would the word δέξεσθε be suitable to the action of wreckers. ‘Wait till the ship is ashore, and secure the crew,’ is the king’s command.

1425. σὺν τῇ θεῷ] viz. as Artemis was ἀγροτέρα, the huntress. Mr England explains βοηθήσαντες τῇ θεῷ.—In all his precepts for *immediate action* the king’s name Θόας seems duly regarded. Compare σχολήν and σπουδῇν inf. 1432—4, where προκειμένην means *vobis propositam*.

1435. The play concludes, like so many others, with the appearance of Athena, as if speaking from heaven. The object, in all cases, is *nodum solvere*, to give by divine authority an escape from the perplexities of a present condition. The goddess here appears as having instructions to give about Athens, as Thetis appears concerning the descendants of Achilles in the *Andromache*, and the Dioscuri concerning their sister in the *Helena*, &c.

1440. ἀδελφῆς] Mr England remarks on the ambiguous meaning, as Athena calls Artemis ἀδελφῇ inf. 1489.

1442. This line, wanting in MS. Pal., is generally rejected.

1444. ἀκύμονα] The waves which the rowers could hardly contend against, sup. 1396, were now laid, and the ship had got clear out of the harbour. Hence πλάτῃ is added, ‘conveying him by oars’ which till now were vainly worked. Why πορθμύειν (Tyrwhitt) should be preferred, with the strange sense ‘to be conveyed over the back of the sea,’ is by no means clear. It simply throws the whole passage into confusion. ‘The Orestes whom you think to kill is being taken home by Poseidon who has calmed the waves to oblige me.’

1447. θεᾶς] with emphasis: ‘though you are far away, you can hear a supernatural voice address you.’

1452. Halae in Attica, off the southern point of Euboea, resembled in this respect Aulis and Chalcis. Here the statue was to be dedicated and called Ταυροπόλος (in its name probably astrological) by a fancied derivation from πολεῖσθαι ἐν Ταύροις. Here the *symbolic* effusion of blood, i.e. a drop drawn from the grazed skin of a human being, was practised in lieu of the actual slaughter, as appears to have been done at the altar of Diana of Aricia, *quae virgineo cruore gaudet*, Mart. *Ep.* iv. 64, 16. A curious part of the rite (inf. 1465) was the dedication of blood-stained clothes to Ἄρτεμις λοχία.

1461. ὁσίας κ.τ.λ.] ‘to satisfy the religious obligation to the goddess, that she may retain her prerogatives.’ Mr



Jerram prefers Markland's *θεά θ' ὅπως τ. ἐ.*, adopted by Nauck and Mr England.

1462. *σὲ δέ]* 'but *you* (separated from the statue consecrated at Halae) are to continue priestess of this goddess at the shrine above the rock-cut steps at Brauron.' Probably this site was selected in memory of the ascent to the Tauric temple, sup. 96—8.

1469. *γνώμης δικαίας]* For their disinterested resolution (sup. 1067) to conceal the plan of escape from the king, and so forward the object which Athena has in view.—*ἐξέσωσα δὲ* has been recovered from the Schol. on Ar. *Ran.* 697 for *ἐκώσασά σε*. Mr England marks a lacuna before this verse, and regards the conclusion of Athena's speech as fragmentary. Nothing however seems wanting to a connected and logical narrative: 'I saved you before, as I save you and your sister now; and as before I commemorated the event by an institution, so now I ordain a new rite in testimony of this event.' But the words concluding 1471 are corrupt. Perhaps *καὶ νόμον καθιστάμην*. To read *ἔστω τόδε* (Köchly, followed by Mr England) is to assume that the legal privilege alluded to in *Eum.* 741, *νικᾷ δ' Ὀρέστῃς καὶ ἰσόψηφος κριθῇ*, though not there formally declared, was not till now thought of. Compare *Electr.* 1268, *καὶ τοῖσι λοιποῖς ὁδὲ νόμος τεθήσεται, νικᾷ ἴσαις ψήφοισι τὸν φεύγοντ' αἰεί*.

1473. *ἐκκομίζου]* Lit. 'go on getting her conveyed away,' i.e. 'as you have taken her on board your ship, so take her to Athens.' Nothing can be more appropriate than such an end to the speech, already of forty verses. Mr England *assumes* that a good deal has dropped out, but rightly adds, that it is vain to speculate on what it was.

1476. *ἄπιστος*, as not unfrequently, is here 'disobedient.'

1478. For *οὐ* following *τε—τε*, see sup. 1367.

1481. *καθιδρύσαιντο]* Not a command, but an aspiration, 'And O! may they there consecrate the image with good fortune (to themselves and their country).'

1484. *ἐπαίρομαι]* The present is used in reference to the hasty order given 1423 seqq.

1490. *ἴτε]* The chorus, turning towards the sea, exclaim, as if the fugitives could hear, 'Go, and may you be happy.' But the words are very obscure. Mr England, from Musgrave, cites from Aristides (ii. p. 582) *τῆς σωζομένης μόρας* in the sense, 'of the number of the saved.' This does not sound in the least like a tragic phrase, and if this be the meaning, the distich, which the MSS. assign to Athena, is probably spurious. By placing a comma at *σωζομένης* the sense is, 'Go with good luck to her who is being conveyed safely away,' and *μόρας* is the same genitive as *Oed. Col.* 144, *οὐ πάντῃ μόρας εὐδαιμονίῃσι πρώτης*.



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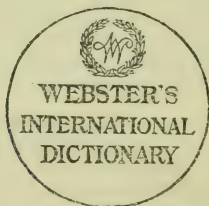
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